

Division I  
Section 7  
No. ....

RESERVE  
STORAGE





Digitized by the Internet Archive  
in 2015

THE  
MISSIONARY HERALD.

VOL. LXXXIII. — OCTOBER, 1887. — No. X.

---

CLOSE OF THE FISCAL YEAR. — The total receipts for the year from donations and legacies are \$465,372.99. Deducting a little over \$8,400 received from memorial thank-offerings, which was included in last year's account, the regular donations for the year just closed are about \$8,900 less than those received from the same source during the preceding year. Legacies, which have reached a total during the year of \$98,414.59, are about \$9,000 less than the total from the same source during the preceding year. It would have gratified us to have been able to report a marked increase both in donations and legacies. But we are grateful to God, and to those whom he has honored as his instruments, not only for these generous gifts of money thus entrusted to us, but also for what has accompanied these gifts — the warm expression, to an unusual degree, of continuous remembrance in sympathy and prayer. Some of these gifts have brought with them personal stories of cheerful self-sacrifice too sacred to be presented to the public, the "record" of which, we are sure, "is on high." To be permitted to be the channel of bearing such gifts to our beloved missionaries at the front, is a privilege we most highly prize. Let the new financial year upon which we now enter bring with it, during the early months, a great increase of such gifts, with even a larger accompaniment of special prayer.

It is perhaps hardly necessary that we should call attention to the notice of the Annual Meeting of the Board, on the last page of the cover of this number. A large gathering may be confidently expected, and it is to be hoped that as many Corporate and Honorary Members as possible will be present, that there may be a full expression in relation to the interests of the Board, and that a definite decision may be reached by the whole body as to the instructions to be given the Prudential Committee in the guidance of its affairs for the future. And may the Spirit of grace and of love be present in all the assemblies.

ONE calamity after another seems to befall the various sections of the Turkish Empire. On another page will be found a sad account of a disastrous fire which has swept over Zeitoon. This call for aid for those who are now houseless and homeless follows swiftly upon the urgent appeal for aid to the sufferers by famine on the Cilician plain, but we trust the benevolent people of our land will not fail to respond to these touching pleas which come from our suffering brethren in Turkey.

THE English Church Missionary Society is called to decide the question whether it can longer accept those who are offering themselves for missionary service. Already the number on the staff, or accepted, exceeds those provided for in the annual budget. The *Intelligencer*, in its August issue, asks: "Would it be now desired that the committee should refuse offers? We know well that this would be a fatal step at a time when so many of Christ's servants are conscious of a call to the foreign field. On the contrary, we must surely go on accepting suitable men; and, indeed, we must have many more before even our existing work is properly provided for, without reckoning the calls everywhere for extension." The situation of our own Board is precisely the same. The average of annual receipts hitherto will not warrant the acceptance of more candidates than are now under appointment. But can it be thought proper to decline to receive suitable applicants because funds are not in hand? We believe the funds will come when the men are sent.

A FAREWELL meeting, quite without precedent in one respect certainly, was held in Pilgrim Hall on September 7. The list of missionaries "already on the way or soon to leave" numbered 58 persons, 31 of whom go out for the first time. Although but 21 of this large outgoing company were able to be present at the meeting, the remembrance of those who were absent, but are, or are soon to be, on the way, gave added interest to the assembly. Of the 58 persons thus remembered, there were: 1 for Spain, 9 for India and Ceylon, 13 for Turkey, 16 for Japan, and 19 for China. Aside from addresses from the outgoing missionaries, four prominent men from Turkey were present, Rev. Drs. Hamlin, Farnsworth, Washburn, and Barnum, who added much to the interest of the meeting. It was a joyful assembly, at the farthest remove from what some people imagine to be the sadness of a farewell service.

PRIVATE letters from Mardin, Eastern Turkey, speak of the ravages of locusts in that district. One letter says: "The locusts have made terrible havoc in the Jebel Toor region. Many villages will be largely, if not entirely, deserted. Self-support in that part of the field will suffer another long postponement, if the work itself is not considerably reduced by depopulation." Last year that whole district, including Diarbekir and Khoordistan, was visited by large swarms of locusts which deposited immense quantities of eggs. The people have been fearing great devastation from them this year, and consequent famine, but it was hoped that the unusual cold of the winter might destroy the eggs and prevent this calamity; but these letters show that this hope is not likely to be realized. Poor Turkey!

Is there another church on earth like that of Bailundu, which is composed of only fourteen members, none of whom are above twenty years of age? No one can read the accounts of these young Christians, given on another page by Mr. and Mrs. Stover, without believing that they are indeed the children of the Lord and are ready to take upon themselves the responsibilities belonging to them, as the representatives of Christ in that portion of Central Africa. The story of their faith is one that should encourage every friend of Africa and of missions.

IMPORTANT news comes from Turkey that on the seventh of August an imperial *iradé* was issued, granting to a German company a concession for the construction of railways in Asia Minor. The first line is called the Scutari-Ismid-Angora-Diarbekir-Bagdad railway. The imperial authority having been given for this public work, there is much reason for hoping that the enterprise will be immediately undertaken. This enterprise is a most important one, not only for the development of Turkey, but for the progress of missionary enterprise. Our missionaries in the interior of Turkey will be grateful for the prospect before them of better communication with the outer world.

TIDINGS, not wholly unexpected, have reached us by telegraph, of the death of Rev. Albert A. Sturges, of the Micronesian Mission. For more than a year Mr. and Mrs. Sturges have resided at Oakland, California. Some further notice of this beloved veteran missionary will be given next month.

WE have before referred to the "November Simultaneous Meetings," to be held among the Presbyterian churches of New Jersey on the general plan adopted by the Church Missionary Society of England in February last. The outlines of the plan are set forth in two circulars sent us by Rev. W. H. Belden, secretary of the Synod's committee, from which it seems that there is contemplated an *all-day foreign missionary convention* in every one of the 219 towns of New Jersey in which there are Presbyterian churches. These meetings will occur on some one of the days of the "Simultaneous Week," November 13-19, and will be held in each place morning, afternoon, and evening. The general topic will be: "Our risen Lord's last command." May great success attend these meetings, and may the influence of them lead to like services among all churches in all parts of our land.

PERHAPS the most affecting tokens that the martyr-spirit has not died out come, at the present time, from Africa, the land of darkness. The last mail from West Central Africa tells us of a slave-boy twelve years old who on a recent Sunday had surprised the missionaries at Bailundu by praying in the boys' meeting. He had not been counted among the converts. A few days later, a feast in honor of a departed spirit was held at his village. The chief, Chikulu, noticed that this boy did not drink the beer, and commanded him to do so. He refused, and remained firm, though the chief tried force, and finally tied him up, beat him, and threatened to sell him to a very cruel master. The old men interfered, and the lad was released and came directly to the mission. "Did they make you afraid?" asked a missionary. "No," he replied, "there was no fear in my heart. Jesus gave me strength. They may tie and beat or sell my body, but they cannot tie or kill or sell my soul." And the missionary adds: "I never felt so low and humble in my life, as since I have watched these children, struggling with all the powers of darkness and temptation, and accepting the life of hardships, and in many cases of peril, of those who follow the Lord. All my sins and shortcomings and lost opportunities come up before me sometimes, and I wonder if in their position I should have their courage." Among the West African letters on another page will be found an explanation of the young convert's refusal to drink beer.

THE Constantinople correspondent of *The London Times* reports that the deficit in the Turkish revenue is estimated at about \$10,000,000. This arises from the distress in the agricultural districts, the drought and famine making imperative the calls for aid. The Turkish government, so far, has provided no means of communication by which supplies may be sent to the distressed, and shows no disposition to assist the suffering people.

THE *Dnyanodaya* of July 21 reports that on the previous week 1,000 Mohammedan pilgrims left Bombay for Mecca, under arrangements made by the government with Cook & Sons, the well-known agents of travelers. Some of these pilgrims were men of means and engaged their private cabins, but others had their quarters on deck. When the sacred Moslem pilgrimage is "personally conducted" by a business firm from a Christian land, the "merit" of the pilgrimage would seem to be questionable even in the eyes of Mohammedans.

WE are glad to welcome to our table in exchange *The Medical Missionary Journal*, a quarterly magazine, published by the American Medical Missionary Society of Chicago, of which H. Martyn Scudder, M.D., is secretary. The society, which is inter-denominational, was organized two years ago, and has already graduated three men, and nine young men and women are enrolled as students; many are now applying for aid. The actual cost of such training as the society gives is about \$300, and it hopes to do much good work in the future in aiding those who desire to become medical missionaries. This work is worthy of all praise. The office of the magazine is 7 Jackson Street, Chicago, and the subscription price, \$1.00 a year.

THE representatives of foreign powers in Japan seem to be earnestly engaged in the work of treaty revision, though the convention for the revision has adjourned its sessions until the representatives of Japan can place before them a completed civil code. The Japanese have clearly indicated their willingness to throw open the whole country to commerce, and the representatives of the Western powers have shown that they are willing to withdraw their claim for extra-territoriality, which claim has been such a sore offence to the Japanese. There is little doubt that the native government will present a civil code which will be satisfactory to the convention, and it is to be hoped that nothing will hinder the speedy revision of the treaties which are at present so unjust to Japan.

WE referred two or three months since to a "mission" to be sent from Great Britain to India and Ceylon, in connection with the English Church Missionary Society, for the purpose of holding a series of meetings at the various stations of that society. We now learn that much interest in the matter is being aroused in many parts of India and careful preparation is being made for the reception of these clerical and lay laborers in holding special religious services. Meetings for prayer are being held in various places, and hearty coöperation is desired on the part of all churches. None of these preachers who are sent out will receive any pay. Their traveling expenses and the cost of supplying their pulpits while they are absent will be met. The total cost of the "mission" will be about £7,500, nearly the whole of which has already been contributed.



WHILE the diplomatists of Europe are discussing the question of allowing Prince Ferdinand to accept the leadership of Bulgaria, the Christians of the world should implore him who is Lord over all to so rule in the hearts of these kings and governors that the kingdom of Christ may be established. As we write, it seems as though Russia and Germany would render it impossible for Ferdinand to remain Prince of Bulgaria. It would not be strange, however, if, in the complications now existing, he should be able to maintain himself over the people who have chosen him as their ruler.

THE Industrial School at Sirur, in the Marathi Mission, under the care of the Rev. Mr. Winsor, is receiving remarkable commendations as to its efficiency and usefulness. The government inspector, who had recently returned from England, where he had visited the leading industrial schools of the kingdom, made an examination of the school at Sirur immediately on his return, and was so much pleased with what he found that he immediately recommended that the government make a grant for the school of 6,000 rupees. The recommendation was so emphatic that this grant was at once made. The government inspector used these words: "From whatever standpoint you view the Sirur Industrial School, whether religious, political, or social, it is a work of the right character and destined to promote the welfare of the people in every respect."

THE Christian newspaper of Honolulu, *The Friend*, under new editorial supervision, that of the Rev. S. E. Bishop, in its August number has some strong and cheering paragraphs in regard to the affairs at the islands. While loyal to the king, it does not hesitate to speak of his personal faults. The new constitution, an outline of which is given, is modeled on the previous instrument, but limits greatly the power of the king, while leaving him his personal dignities. The recent change at the islands seems to us to be properly called a reformation, not a revolution, of which *The Friend* says: "Not for a long period, to our minds, has the prospect of the social and moral progress of the Hawaiians appeared more hopeful than it does now, since the tendencies toward pagan retrogression have received a stern rebuke, and the path of forward civilization is again invitingly open."

THE death of two prominent missionaries has to be recorded this month: first, that of Rev. T. J. Comber, pioneer of the English Baptist Mission on the Congo; the other, that of Rev. J. B. Vinton, D.D., of the Karen Mission of the American Baptist Missionary Union. Mr. Comber was a man of extraordinary energy and courage, and amid all the trials which have befallen the Congo Mission, his hand has been steady and his heart strong. His kindred and friends followed him to the new mission field, and having bravely endured the trial of seeing them fall in death, he himself at last has succumbed to the dreaded African fever. Dr. Vinton died at Rangoon June 23. He was widely known in all the Karen country, and knew the people thoroughly, having been born there, the son of early missionaries. He was a man of eloquence, so that he could sway great assemblies as he pleased. In the recent conflict between the British and the Burmese, Dr. Vinton rendered important service, holding the people as only a man of high character and indomitable energy can do.

A TELEGRAM from Zanzibar reports that the messengers despatched to inform Emin Pasha of the coming of Mr. Stanley's expedition had reached M'Lissa, a place which is supposed to be not more than thirty or forty miles from the point where Emin Pasha was staying in May last.

ASIDE from the report given on another page, by Dr. Barnum, of the meeting of the International Missionary Union, we have received other accounts indicating that the meeting was one of great interest and power. Rev. Mr. Pettee, of Japan, sends us a few notes of some of the good things which were said, among which were the following: "There is hope for a people like the Japanese, who pay before they pray." "Turkey is a divinely chosen world-centre." "We bear not bread but leaven to all the nations of the world." "The chief end of missionary work is to raise up native laborers." "Moneybags tighten as they grow heavy." "The next great need is the consecration by the church of its wealth to missions." "Protestantism does not compromise: it waits till it supplants." "Our day is God's day for the conversion of the world." "Vice has never been deified in China."

THE close sympathy between our home and foreign missionaries engaged in the great work which is one in all the earth is pleasantly evidenced anew by the gift of ten dollars just sent from Central Africa by one of our American women there. She says that it is sent "with a great deal of love and sympathy, and many prayers for the success of the workers in the Northwest." And, as her letter was written in the winter, she adds: "I wish I could send a slice of our genial sunshine with it to warm them in that fierce cold. I wish too that I could double the sum. My cheeks have blushed with shame as I have read *The Home Missionary* and other papers, and have seen how slow the churches are to do the work which lies at their doors. Will they ever wake up to their responsibilities and the golden opportunities of the day?"

A MISSIONARY of the China Inland Mission tells an interesting story of a mandarin who gave an entertainment and presented a large testimonial to the Christian hospital, out of gratitude for medical services rendered to his aged father. The son was absent on duty and the father was relieved from a sickness which was supposed to be fatal. His gratitude was boundless, and the memorial tablet, on which were inscribed the thanks of the donor, was eight feet by four in size, suspended from a bamboo pole, carried by two men and preceded by a band of musicians. As they approached the house large bunches of firecrackers were fired and the tablet was presented with very polite words. The most striking incident connected with this story is that while the old gentleman was at the worst, and when it was supposed that he could not recover, the wife of the absent son, acting in the place of her husband, performed an act which was supposed to propitiate heaven and to secure the restoration of her father-in-law. With her own hand she cut a piece of flesh from her own arm and had it cooked and administered to her father-in-law that he might recover. That such a thing is possible in these days, and that it was done in the sight of mission premises and by an educated and prominent family, gives striking testimony to the depth of superstition in heathendom, as well as to the sentiment of filial piety which exists among the Chinese.

WE are glad to give below likenesses of Mr. and Mrs. William S. Howland, who died suddenly at Auburndale, Mass., in March last, within a few hours of each other. Letters from India, from the missionary associates of our deceased brother and sister, speak in warmest terms of these beloved friends and of the efficient work they had accomplished while in India. Mr. Jones, of Madura, refers to the fact that during the eleven years Mr. and Mrs. Howland were stationed at Mandapasalai, the most isolated of the stations of the mission, where they were necessarily far from medical aid, their friends had never ceased to be anxious about them, and yet having been carried safely through all these perils connected with their work, in a location which exposed them to many difficulties, they were mysteriously snatched away when in what seemed to be the most favorable position, where all the resources of medical science were within easy reach. At the meeting of the Madura Mission,



MARY L. HOWLAND.



WILLIAM S. HOWLAND.

shortly after the news of the death of Mr. and Mrs. Howland was received, the following minute was adopted : —

“The Mission places on record an expression of its deep sense of loss and bereavement in this sad providence. While mourning this loss of a brother and sister so genial and hearty, and of fellow-laborers so faithful and useful, we are mindful not only of the sad breach in our own mission circle, already much weakened, but also of the mourning Christians and churches of Mandapasalai, who feel the bereavement most keenly. We bow our heads in reverent submission, knowing that our Father doeth all things well; and we pray that he may soon send out other pious, faithful, and efficient laborers to this neglected part of his vineyard. May the Comforter support and strengthen the mourning parents and relatives; and may the Father of the orphan be ever with, to bless and guide, the orphaned children of our deceased brother and sister.”

## ZEITOOON AGAIN BURNED.

It will be remembered that in September, 1884, a great fire destroyed nearly one third of the town of Zeitoon in Central Turkey. Generous aid was sent from this country at that time, and as a result the people were favorably impressed towards our missionaries, and were ready to listen to the gospel which they preached. The *Missionary Herald* for June, page 227, gives an account of an extraordinary religious awakening which has recently been witnessed at Zeitoon. And now comes the sad message that the city has been nearly destroyed by fire. Mr. Christie, of Marash, under date of August 10 says : —

“Another terrible calamity has befallen Zeitoon. At eleven P.M., of Sunday, the seventh instant, a fire broke out in the heart of the city. Helped by a furious wind, it spread rapidly in all directions, and continued burning for ten hours, until nearly the whole city was consumed. Only about three hundred houses remain standing. These are nearly all of quite inferior value, skirting the city on its east and west sides. Twelve hundred houses and shops, the best built and most important in the town, are gone. Every church and schoolhouse — Protestant, Armenian, and Catholic — has been swept away ; the only exception being a small unfinished Armenian church in the eastern suburbs. About six thousand people are left homeless. So swift was the progress of the fire that very many of these escaped with only the clothes they had on at the time. The governor of the city told me that, on an average, only one fourth of the movables in the burnt houses and shops was saved.”

Rev. Mr. Marden estimates the number of homeless and helpless people at eight thousand. Several persons lost their lives during the conflagration, one of the number having been a most active and beloved church member. The Protestant community lost twenty-nine of their forty houses, together with most of their worldly goods. Mr. Christie writes in glowing terms of the energy and devotion of the two native preachers, who left their all, and in borrowed clothing were ministering to the suffering and disconsolate people. The Christians were bearing the affliction bravely, and even in the hour of disaster showed that they had “the joy of the Lord.”

The missionaries sent at once a ton and a half of provisions to meet the first pressing need, and the citizens of Marash were organizing for the relief of the distressed city. Mr. Christie calls for aid from America, and the call should be swiftly responded to. He says : —

“As a station we appeal for contributions. Those six thousand men, women, and children, so suddenly bereft of their homes, must not be left in their present destitute condition to face the rigors of winter on that bleak mountain-side. We propose to help feed the hungry and clothe the naked among them ; and to assist in putting up at once some sort of shelter for those of them who cannot do it for themselves. . . . We feel sure our transatlantic friends would not have us neglect this piercing cry of distress. We look for an instant and generous response to this our appeal for help in our endeavor to give a morsel of bread to the famishing, a garment or a blanket to the naked, and a little corner sheltered

from the wintry blasts to the houseless and homeless among that fire-stricken people. You, on the other hand, may be sure that the money will be spent with the greatest care."

Contributions may be sent to Langdon S. Ward, Treasurer, No. 1 Somerset Street, Boston.

---

### SPANISH RULE IN MICRONESIA.

SINCE the announcement in our last number of the arrest by the Spanish authorities on Ponape, Micronesia, of Rev. E. T. Doane, and the sending of this veteran missionary as a prisoner to Manila, full reports have been received, with letters from Mr. Doane and others. Many facts in the case have been given to the public press and have awakened much attention. Our United States authorities at Washington and our consul at Manila have acted promptly in investigating the case and in calling for the release of Mr. Doane, and in presenting a claim for damages for the wrong done him. The Spanish governor-general of the Philippine Islands, whose authority extends over a large area, seems to have recognized the unlawful and unjust character of the course pursued by the Ponape governor, and has indicated that redress will be given. A despatch from Madrid, September 9, announces that Mr. Doane has been released, showing that the central government of Spain has taken direct cognizance of the affair. It is expected that Mr. Doane will be sent back to Ponape on a Spanish vessel, and it is hoped that the governor, who is responsible for this outrage upon an American citizen, will be removed. It is too much to anticipate that the sad demoralization which in a brief period has resulted from the influx of corrupt men on Ponape can be wholly overcome. It will be something gained if a like disaster can be averted from other islands in the Caroline group. A full statement of the facts in this case, so far as known, should be presented in these pages. Aside from the letters, extracts from which will here be given, we have received detailed verbal statements from the wife of Rev. F. F. Rand, Mrs. Caroline T. Rand, who did not leave Ponape until three months after the arrival of the Spanish war-vessel, and who came to Manila in the same vessel which took Mr. Doane. Mrs. Rand had been expecting to return to the United States within a few months, and it was deemed best that she should start at once as bearer of tidings and documents which otherwise might not reach the Missionary Rooms.

On the thirteenth of March last a Spanish man-of-war arrived at Ponape, having on board a governor, several lieutenants, a secretary, fifty soldiers, a score or two of convicts, and *six Roman Catholic priests*. The governor acted quite rudely on the day of his arrival. A few days later reports became current among the natives that the missionaries were to be ordered away and the schools closed. The governor, however, told Mr. Doane that he must not credit such reports. But the rumors did not cease, and Mr. Doane wrote the governor, putting the following inquiries:—

"1. Will schools be allowed to be opened and attended by natives, taught in the native tongue?"

" 2. Will schools be allowed to be opened and taught in both the native and Spanish tongues?

" 3. Will Protestant missionaries be allowed to preach in the native tongue?

" 4. Will the translation of the Scriptures be allowed into the native tongue, and their free circulation among the natives permitted?

" 5. Will Protestant missionaries be allowed to marry native couples?

" 6. Will native young women, forced against their wills into houses of ill-fame, have the protection of the Spanish flag?

" 7. When will it suit the convenience of your excellency to run the boundary lines between the mission lands and those the government may hold?"

The governor kept the paper a few days, and when Mr. Doane called he received replies to his inquiries which he reports thus:—

' To the first and second he replied, that the schools might continue, using the native language, as heretofore, but if new ones are opened, they must be in the Spanish tongue. To the third he replied, that we might continue as we had done, but must not preach against the Catholic religion; it was the religion of the state. To the fourth point he replied affirmatively, but the books printed must bear the imprint of Spain. To the fifth he replied approvingly. To the sixth he replied, The girl forced against her will into such houses should be protected by the government. To the seventh there was no reply, because he was busy. These questions date April 5, 1887, and the replies to them were assuring."

Shortly after this the governor issued

#### A PROCLAMATION,

which we give *verbatim*, as it was handed to Mr. Doane:—

" Don Yisidro Posadillo, captain of *Frigate* and governor of the eastern region of the Caroline and Pelew Islands, do make known that the government of his majesty Don Alfonso XIII, and in his name Dona Maria Christiana, regent of the kingdom, designed me to represent Spain in this country, in object to make the happiness and wellbeing of the natives, administering justice equitably. No one will be troubled by his belief in the truth of religion. Will be procured the increasing of trade, agriculture, and industry, in order to augment the comfort of the life going on by the path of the civilization at present intended. Both the natives and foreigners can direct to me every kind of reclamation, and will find the protection of the Spanish flag. Ponape, March, 1887."

In order to get this proclamation before the natives, the aid of a mission helper, Narcissus, whose name has often appeared in previous letters from Ponape, was called in. He was a native of Manila and understood Spanish, and was probably baptized in infancy in the Roman Catholic Church. He was stolen when a boy, and when about twenty years of age came to Ponape. Mr. Doane gives this account of Narcissus:—

" After reaching Ponape, he was led to Jesus by the missionary; at once he went to work, with his good native wife, to tell the story of that Saviour. He spoke Ponapean and he did a good work. While translating the proclamation,

he was bantered by some officials for giving up his Catholic faith and working for us. He was told to abandon us, or he would be carried to Manila, put in a dungeon, taken from his family, and his head cut off. The poor man, frightened by such threats as these, gave up and recanted, signing a paper, and went home with a sad, if not broken, heart."

Further accounts of this Narcissus, who was regarded as a good man and valuable assistant, show that he was confined and was given five days to decide between flogging and transportation on the one hand, and giving up all connection with the missionaries on the other hand. In this he yielded, but he would not do as required in the matter of being married by the priests to his native wife, to whom he had been married by the missionaries long ago.

The immediate occasion of the arrest of Mr. Doane was his protest addressed to the governor concerning his taking possession of a piece of land, called Mejiniong, the deeds of which had been held by Mr. Doane for the mission for a long time prior to the coming of the Spaniards. Mr. Doane had offered to give the governor certain land which he wanted, but this particular section he felt he must hold for mission purposes. But the Spaniards induced some of the persons whose names were on the deed, one as donor, and two others as witnesses, to deny their signatures. Though there were plenty of witnesses to the validity of the deed, the governor proceeded to take possession of the land. Mr. Doane then sent a formal protest, making six points, the fifth of which was in the following words:—

"I protest, further, because the way your excellency is settling this matter is purely arbitrary. You ask for information from interested parties, and do not allow me to prove my case by credible witnesses."

The governor's wrath was aroused by this plain statement of the wrong he was doing, and a day or two after, as Mr. Doane was engaged in work upon a new church, he was waited upon by an official with four soldiers and was taken directly on board the man-of-war, amid the remonstrances of the excited natives. The story of this portion of the affair is best given in a letter, dated June 13, from the mission secretary, Miss Fletcher, to the Board:—

"On the arrival of the Spanish they centred their forces at Kenan, one of the principal mission stations. They had not been here long when trouble arose in regard to the mission land at Kenan. They soon encroached so much upon the mission premises that Mr. Doane felt called upon to send in a protest, but he did not do this, till all explanations, entreaties, and everything that could be said in regard to your rights were utterly disregarded. The protest did not meet the governor's approval, consequently, April 13, Mr. Doane was taken prisoner on board the Spanish man-of-war. For three days he remained in confinement; no one was allowed to see or converse with him. At the end of three days the governor visited him and sentenced him, for sending in the protest, to fifteen days' imprisonment on board the vessel. Mr. Doane submitted, and said nothing. We all fully expected when Mr. Doane had served his time, fifteen days, he would be at liberty; but as the time expired, the governor sent him a letter stating he was to remain a prisoner on further charges, but was careful not to state those charges.

“Mr. Doane waited some time, thinking the governor would visit him and tell why he was detained on board. This not being the case, he sent the governor a letter, kindly asking to know the charges for which he was still held a prisoner. The governor answered not at all; again and again has Mr. Rand inquired with like success. He has been confined all these weeks without the least knowledge, except as we guess at it, why he is there. Last Friday, June 11, the governor sent him word he was to be taken to Manila, the vessel sailing Wednesday. Mr. Doane has not had the least chance to defend himself in any way whatever; has not even been told that he was going to Manila in season to take care of his personal property; he has to leave everything just as it is. And the work, what of it? Never was the island in so good a condition as when the Spanish came; the work never prospered so well as during the last year. Church work, schools, everything was in good order.

“The wreck that has been made in three months seems impossible. The public schools, with the exception of two, the governor has closed. The church services at one station are closed and we live in hourly expectation of a notice to close the boarding school. As it is, we have to watch the girls day and night, to keep them from being stolen and placed in houses where they will learn, to say the least, no good.

“That Spain has to these islands the right of discovery, none will dispute, but how about these thirty-four or thirty-five years of labor and expense which America has given? During all this time Spain has not even looked at these islands, and now she comes in and finds our natives well civilized, schools, churches, all under headway, and must we step aside and see all this come to naught? I do not believe that such is the will of heaven. Some may say, Move from Ponape. *No!* we believe we know the voice of Him who gives us our commission, and He never calls defeat. Moreover, they claim all the west, and to forsake Ponape is simply to leave them a splendid land in which to work their schools and churches, and to gather in the natives from other islands. In fact, to resign Ponape is to give up the Board's claim to all the western islands and Kusaie.

“If I could only bring before you the scene of yesterday, when Mr. Doane's farewell letter was read in church and Mrs. Rand's departure announced; if you could have seen boys and girls, women and men, those too who once were savage, warlike men, mingle their heartfelt tears together, and with childlike trust turn to us and ask if we could not prevent his going, and why they were going to take him to Manila, — if you could have seen all this, you would feel with us, even more deeply than you now do, that these islands must be held, as they have in the past been taken, for the King of heaven. You have as a Board rescued these people from heathenism, and must we leave them now?”

In regard to the general effect of the presence of the Spaniards at Ponape, Mr. Doane wrote as follows:—

“As to the sad work already done, it is not a little difficult to report it, but I will tell you some things. Schools were closed, congregations thinned down, lewd houses opened, a thing never before heard of on Ponape, at least not as now seen; liquor flowed freely; many natives returned to *ava* planting and pound-



ing and drinking. Chiefs, church members, were shorn of the power they possessed to correct evils in their own realms. In this we saw a sad blow to our work. Evil-minded natives soon saw the chiefs could not correct them, hence they flew into a wild excess of evil in some places. All work on church-building was greatly delayed; Christian teachers were, if not wholly taken from their work, so much environed with evil they could do but little. I have spoken of the forced recantation of Narcissus; that was a sad blow. When natives whom he had long led in the Christian life found him working for Rome, many of them felt like doing the same thing. Such was in general the state of things when I left, June 16. We are fearing for the worst. Some other missionary may be called upon to follow me."

AT MANILA.

It was with a burdened heart that the veteran missionary sailed away from the people to whom he had given his life, now exposed to peril worse than death, and went as a prisoner to Manila, two thousand miles distant. On reaching that city, July 7, the governor-general gave him comfortable quarters at a hotel, until his case was examined. Writing on the fifteenth of July, he reports an interview with the governor, during which he was permitted to know the nature of the charges against him. They were substantially as follows: (1) Want of proper respect to the Ponape governor. (2) Exciting the natives to rebellion. (3) Advising the people to keep their guns, when the governor has required them to be brought in; also, keeping guns in his own house. (4) Giving away lands that did not belong to him. (5) Using handcuffs upon the natives. (6) Interfering with trade. These charges, to those who know Mr. Doane, are so preposterous that it is difficult to understand how any wicked man could be so foolish as to make them. They cannot be sustained in any particular, though there is an evil element on Ponape and throughout many of the islands of the Pacific, that would gladly see the work of Christian missionaries overthrown, and is ready to make oath to any accusation against them.

At the time of writing this, we have no letters reporting the trial of Mr. Doane's case before the courts, but we are quite prepared to credit the telegram, received by way of Madrid, that he has been released and returned to Ponape. For the Spanish authorities to do this will be only a part of what in justice they should do as a reparation for the high-handed act committed by an official of their government against an innocent American citizen. This official should be summarily removed, and damages should be paid for the wrong done. And since this act has inflicted a great injury upon the work commenced long ago, with no thought of pecuniary gain, for the benefit of the islanders of Micronesia, we have a right to demand that the Spanish government shall give assurances that hereafter such benevolent and Christian work shall not be interfered with, so that no partisan ruler or proselyting priest shall expect to be sustained by the authority of Spain when he tramples on the rights of a Christian missionary and an American citizen.

## THE INTERNATIONAL MISSIONARY UNION.

BY REV. H. N. BARNUM, D.D., OF TURKEY.

THE International Missionary Union, composed of missionaries now in this country and Canada who have labored abroad in connection with the different evangelical societies, held its fourth annual meeting at the Thousand Island Park, beginning on the morning of August 10, and closing on the evening of August 17. There were present not less than seventy missionaries, representing ten different societies; men and women who had performed an aggregate of about nine hundred years of service in eleven different countries.

The spirit of the meeting was delightful. It was more a family gathering than a meeting of strangers belonging to different denominations; and even if there had been nothing else to justify the meeting, this practical illustration of that unity among his disciples for which Christ prayed was sufficient. This, however, was only one feature of the meeting, which increased in interest till the close. The pleasantest service of each day was the devotional. Many a narrative of thrilling interest was given; many illustrations of the power of the gospel to save the lowest; many signs that the kingdom of God is coming, "not with observation," it may be, in some lands, but surely coming; and many proofs that the gospel has the same power everywhere, and by whomsoever preached. Not a word was spoken showing discouragement, not a doubt respecting the final triumph of the gospel. Each missionary learned something of what is being done in other fields and by other societies than his own; and in the comparison of experiences and the discussion of methods, it was pleasant to note that the methods which have been most successful in one field have proved equally so in others, and that no society has a monopoly of the best methods or of success. All have found that the simple preaching of the gospel, accompanied by the Holy Spirit, must be the chief reliance, while education and other agencies are indispensable aids.

All confessed that the meeting was a good one, that they had been helped and strengthened by it, and that they were glad that they had come. Those who expect soon to return to their fields and those who are going for the first time were joyful at the prospect, while those who are providentially detained at home, even the oldest and feeblest veterans, look back with longing to the fields where their happiest days have been spent. The oldest missionaries present were Dr. Dean, of the Baptist Missionary Union, who has labored for the Chinese in Siam and in China itself for fifty years or more, and Dr. Hamlin, who went to Constantinople in 1838. The presence of these missionary fathers added much to the interest of the meetings. Bishop Hurst, of the Methodist-Episcopal Church, was another prominent member. He preached an inspiring sermon on Sunday, and he delivered an interesting address upon missionary work in Mexico, showing that the eight millions of *native* Mexicans are favorable to Protestantism, and a much more hopeful race than the four millions of Spanish-Mexicans, while very little has been done for them. They are our own neighbors, and the responsibility of giving them the gospel rests upon us, and yet no part of the Bible, even, has been translated into any of their languages!

Some doubts have been entertained as to the value and the permanency of this Missionary Union, but these doubts appear to be dispelled from the minds of all who were at the last meeting. There seems to be a place for such an organization, and it is thought that future meetings may be made still more useful.

It is not only for the missionaries themselves that these meetings are helpful, but they may be a valuable agency in promoting a missionary spirit at home. Quite a number of pastors were present; and a good many earnest Christian laymen and women who attended the meetings confessed that they had received an impulse, and that they could do better service for missions than before. Not a little of the time and the thought of the conference was devoted to the consideration of the best means to increase the interest of the home churches in the world's evangelization. It is reported, upon high authority, that more than two thousand members of our colleges and seminaries have declared their purpose to become foreign missionaries, and that the number is likely to increase rather than diminish. If this is true, it becomes a serious question, What will be done with them? What will be the attitude of the churches toward them? Will they give them a cordial welcome, a hearty godspeed? These men and women and a great many more are all needed, not so much to reinforce old missions as to open new fields; and that will necessitate a great increase in contributions. Rev. Dr. Spear, formerly a missionary of the Presbyterian Board in Siam, gave a very interesting address upon the "Consecration of Wealth." He has given much time to the statistics which relate to this and kindred subjects; and he asserted that "four fifths of the members of evangelical churches in this country give not one cent for the extension of the kingdom of Christ!" Is there not, then, just ground for the solemn conviction which prevailed among the members of the Missionary Union that we cannot hope for a great onward movement in the kingdom of God until it has a larger place in the sympathies and the prayers of the Church; until Christ's command to disciple all nations shall be felt by individual members to have a personal application; and until they shall be willing to make real the dedication of their time, their substance, and of themselves, which they have done in form by becoming members of the church?

Dr. Foster, of the Sanitarium, has invited the Union to meet the next year at Clifton Springs, but the choice of the place of meeting rests with the executive committee.

---

#### SENDAI, IN NORTHERN JAPAN.

AMONG the annual reports from the several stations of the Japan Mission of the American Board comes a record of the new station at Sendai, which was opened less than one year ago. This record covers briefly the history of the remarkable movement which has already made this place prominent among the centres of missionary labor in Japan. Rev. Mr. DeForest has prepared this report of the Sendai station, from which we gather many facts of much interest. It is a city of some fifty thousand inhabitants, about 250 miles north of Yokohama, and some twenty miles from the sea. A railway connecting Sendai with Shioyama on the coast is nearly completed. It is the headquarters of the standing army in

the North, and a centre of education and commerce for a region of over 400 miles in extent. It is said that more English books are sold in the place than in any other city of its size in the empire. Many men of unusual ability and force



of character are included among the Christians of the place. There are already ten Protestant preaching places within the city limits. The most numerous of the forces are the Presbyterian; Methodists and Baptists also having a good

work begun. The church connected with the American Board was organized in March last, and now consists of forty-one members, twenty of whom live in Mizusawa. Of the origin of this movement, Mr. DeForest says:—

“Some thirteen years ago Mr. T. Tomita, a native of Sendai, was consul in New York. During his stay in the States he learned with surprise of the wide moral influence which our higher educational institutes, especially the New England colleges, exert in every branch of society. Twelve years later, while serving his country as vice-president of the National Bank in Tokyo, he felt that the time had come to plan for a school that should give as high a place to Christian morality as do the colleges of New England. He conceived the idea of organizing a company to erect school-buildings and equip the school with needed native teachers, provided some missionary board would furnish the foreign teachers.

“The tenth anniversary of the Training School at Kyoto, with its marvelous conquest over the prejudices of the old capital, brought the names of Mr. Neesima and the American Board prominently before those Japanese who are interested in educational problems. And though we were separated five hundred miles from Sendai, other boards equally able to do the work were passed over, and Mr. Neesima was asked to give his name, and to secure the coöperation of the American Board, in founding a Christian boys' school. This unique call led the mission to send Messrs. Neesima and DeForest to Sendai in May, 1886, to meet the promoters of this movement, and to hear directly from them all their plans. On our arrival we were welcomed by the governor, the two secretaries, the mayor, and others, and at a public dinner the governor announced to us that 5,000 *yen* had been subscribed for the beginning of the school. The Christian basis of the school was assured to us in the liberty of morning prayers, and in the teaching of the Bible as one of the textbooks of the school.”

*Opening of the School.*—“The Sendai friends were eager to start the school as soon as possible, and so we opened on the eleventh of October, with pretty much everything temporary. Two wretched shanties, hardly deserving of the name of *temporary*, were fixed up for the reception of 118 scholars, a temporary course of study for two years preparatory and five years academic was marked out, and a temporary board of trustees had the school in charge, while the teachers put up in earthly tabernacles that threatened to be dissolved more than once during the winter. But in spite of small obstacles, the school grew in favor with man, some forty new scholars being added at New Year's. Meantime, the new two-story recitation-hall with eight rooms, and one dormitory 144 feet long, were contracted for, and will be completed in June, when the school will be formally opened, and its temporary character will give place, we trust, to a permanent position in the north of Japan. Already a permanent board of trustees has been formed, with the governor at the head, and our mission has been recognized by the election of Dr. Greene to a place on this board.”

The report refers at length to the impulse given to Christian education by the opening of this school. No sooner was it opened than inquiries began to pour in from prominent cities in the North, asking for Christian teachers and for the establishment of schools on the plan of the Doshisha at Kyoto. The unusual

gift of 10,000 yen by the president of a national bank of Sendai inspired great confidence among the natives in the educational work of the missionaries. Similar movements are now started at several central points. In reference to the bearing of this educational work upon the evangelization of Sendai, the report says:—

“Besides the school and regular Sunday work, we have assisted in a night-school, which opened in December with eighty scholars, among whom were members of the legislature, army and civil officers, and merchants of large means. This school has brought a few regular attendants to our Sunday services, and some are applicants for baptism. It has been the means also of giving us once a month a rare audience of about two hundred hearers, the most of whom would not naturally go to any other Christian meeting, and thus the knowledge of the truth is being brought into the homes of many thoughtful people. One of the members of the legislature remarked recently that within six months there is a most conspicuous change in public opinion concerning Christianity.”

In connection with the formal instruction in the school, the ladies of the mission have established an afternoon school, in which the main branches are knitting and English. A good opportunity has thus been secured to become acquainted with the wives and teachers of many prominent citizens, and out of the number a class of a dozen or more has been formed for the study of the Bible.

Aside from the remarkable favor shown to this institution by government officials, to which allusion has already been made, the report calls attention to the courteous treatment received from all classes of citizens, and the valuable assistance cordially given by the officials in contracting for the houses of the missionaries. The government architect, Mr. Ueda, drew up plans and specifications and made the contracts, overseeing the construction of the building. This has freed the members of the mission from a burden which would have been heavy, if not impossible to bear, in connection with their other work.

On another page of this number, among the letters from Japan, will be found an interesting account of the services at the dedication of the buildings, now completed, with addresses by the governor and other prominent men.

The story of this station we have given somewhat at length because it is characteristic, setting forth in a fair way the condition of affairs in many portions of Japan, and suggesting abundant openings for Christian laborers in the Empire of the Rising Sun. The Sun of Righteousness is surely rising over that growing empire. May the Spirit of God brood over all the marvelous movements that are now taking place in Japan!

---

## Letters from the Missions.

### *West Central African Mission.*

#### A CHURCH ORGANIZED.

THE mail from Western Africa brings the cheering tidings that at the annual meeting of the mission held in Bailundu, May 7-11, the purpose which had been

cherished for some time, of organizing a church among the young people who seemed to give evidence of Christian life, was carried out. On May 8, fourteen of the sixteen applicants were organized into the new church. Mr. Stover writes:—

“Two of the girls, although they

seemed in earnest, were advised to wait a little longer for further testing. We thought best to admit only those who had given evidence beyond a peradventure as to the reality of the change. Not that there was no evidence of such change in the others; it was only because we had not had the same opportunity, in their case, of watching their Christian walk day by day. Those who were admitted have taken a very decided stand, and that, too, without urging on our part, and even without *special* instruction on specific sins, except by way of example. They have all renounced alcoholic drinks, tobacco, slavery, polygamy, fornication, and idolatry, or rather, fetishism of every sort. They say they will have nothing more to do with such things.

“Does it occur to you that the list includes sins which children of their age could scarcely be supposed to have committed? That would be a natural query, as not one of the number has passed, if any have reached, the age of twenty. But none the less, aside from polygamy, the list contains nothing of which the majority, if not every individual, has not been guilty, directly or indirectly, and to which they are not tempted every day of their lives.

“The service on the Sabbath was very impressive. The lads seemed to feel the solemnity of the occasion much more deeply than many whom I have seen at home.

“I stated the Christian faith succinctly in pretty nearly the form of the Apostles' Creed, asking their assent to each article. After the baptism I read a covenant based on the one used by the First Church, Oberlin, to which I also asked their assent article by article; after which I gave them the right hand of fellowship into Christ's Church, and in his name, and on behalf of the brethren present (Messrs. Currie and Sanders), pronounced them the visible representatives of that church in Bailundu, whose work it shall be to make known his gospel to the end of time.

“I intend, as soon as I can arrange for

it, to organize this little church for work, having them elect deacons and other officers, as may seem most expedient. My purpose is to impress them with the fact that upon *them* now devolves the responsibility of Christ's work in Bailundu, and that we are here only to guide and oversee. I do not consider myself pastor of this church, nor do I allow them to regard me as such. I seek to impress it upon them that I am their elder brother, *bishop*, in the New Testament sense, and that they are to have a pastor from their own number in due time. Meanwhile they will have a deacon, or deacons, upon whom I shall, little by little, put such work as pastors do at home.”

#### THE CONVERTS.

Mrs. Stover, writing May 19, gives some further particulars of the members of the new church, and of their evident Christian character:—

“If only you could have been here in spirit May 8! It was a red-letter day indeed! Fourteen of the sixteen applicants received baptism in the morning, and the Lord's Supper in the afternoon. I did not know, for a time, as Mr. Stover would find his voice at all when Cato knelt before him for baptism. Nesoko was the only girl baptized. The other two were advised to wait a few months, as we had not had opportunity to watch their everyday walk as we had all the others.

“The communion services were very impressive; one could have heard a pin drop, so great was the silence, and all seemed deeply touched with the solemnity of the occasion. It was a happy day for us. Mr. Sanders was the only one who could be with us, having come from Bihé to attend the annual meeting of the mission. He was here a week, and we enjoyed every moment.

“One man, who has been much interested and has attended our Sunday services regularly for some time, was absent last Sunday. He came to the door early in the week to sell eggs, and one of the little boys charged him with leaving the meeting to ‘follow’ a beer party, saying,

‘If you follow after beer, it is just as bad as if you worship the devil.’

‘This question of beer-drinking and its influence was one which was early discussed by the members of our mission. It seemed hard to settle, since the common beer is both food and drink to them (being thick with the cornmeal of which it is made), and is of a much milder quality than that which is used in the south and east. However, that question settled itself, or rather, the first converts settled it. This is their testimony:—

‘‘When we first accepted Christ’s words we thought to drink only the sweet beer. But when we drank the sweet, we found we wanted the bitter; and when we drank *just a little*, we found we were not satisfied, but wanted more; so we concluded the only way was to let it alone entirely.’ This was their own decision. They were not urged to it, neither had they listened to any eloquent temperance addresses. They have been taught of the Spirit. All praise and glory to the Name above every name!

‘‘One other thing we never expected to do in Africa; that is, to hold back our lads from working too hard; but that is what we are doing now. Sakelende, Mr. Stover’s adopted boy, is not well; and nearly every day Mr. Stover has to call him from his work, fearing he will make himself sick. Cato, too, is in danger of overworking himself; and Esuvi, once the laziest boy on the place, has changed very much. I asked him one day what he had done with his laziness. He hung his head and laughed as he replied: ‘I was a lazy boy, but I am trying to do better now.’ Many times, day and night, I find myself saying, ‘Oh, how good of our Father to give us a share in this work! Surely this is happiness far beyond anything the world can give!’ And my thoughts go back to those whom I know to be living nearly useless lives, spending their time and strength on fancy-work, etc. If only they could hear a voice calling them hither! But in God’s own good time I hope for help.’

#### FROM BIHE. — FIRE IN THE CAMP.

Letters from Bihé are very brief, since after the mail was nearly ready, a fire broke out which destroyed not merely the letters which were written, but also the temporary home of Mr. and Mrs. Sanders, with the greater portion of their goods. The fire occurred on May 23, the day on which the mail left. Mr. Sanders writes:—

‘‘About 10.30 A.M., while we were preparing letters for the mail that must leave to-morrow, Kamungondo rushed for the kitchen-hut, calling out ‘Fire!’ One look showed that it could not be put out. We got out such things as we could, and brother Fay ran over with the twenty or twenty-five men whom he was working at our house. They might have saved most of the things, but the cartridges began to pop, and they fled like a flock of sheep. Our supply of food, except flour, which has not yet arrived, was wholly lost; but the Fays have generously offered to share with us. We saved enough clothing, bedding, etc., to get along very well at present. We do not yet know just what was saved. When we do find out just what must be replaced, we shall make out an order for those things and send to Mr. Walter to be sent for immediately.

‘‘We seem to be out of Bihé politics now that Ciponge is removed. We very much prefer to be allowed to have nothing to do with the magnates of the *ombala*.’’

---

#### Mission to Spain.

MR. GULICK (William H.) gives the following items respecting the work at the station and some out-stations:—

‘‘The church in San Sebastian numbers fifty-two members, of whom some twelve are absent. Of the remaining forty, fourteen are girls of the boarding school, seven of whom made the profession of their faith last February. We have public preaching services every Sunday at eleven o’clock in the forenoon and at eight in the evening, and every Thursday evening, and a congregational Bible-class every Sunday afternoon, which is also in part a prayer-meeting. The congregation consists quite



uniformly of some forty-five persons from our own family, and of about as many more from outside, with occasionally, especially during the winter, some fifteen or twenty more.

“The work in Santander is going on well, after considerable trouble from the loss of the rooms long occupied as chapel and for schools. The schools that had run down greatly, under insufficient teachers, now taught by the pastor himself, his wife, and his sister, are flourishing and produce about ten dollars a month in fees. The church, though one of the smallest in membership, is, perhaps, the most liberal in giving. Last year it raised for maintenance of worship \$60; for the poor \$3.40; for the church building fund \$20.12, and for the ‘common fund’ for the maintenance of another station \$20.14.

“Bilbao has had a fair year. At the end of last March, however, we were refused further occupancy of the rooms that for ten years had been our chapel and schoolroom, and the congregation is now without either. We are in hopes, however, of finding other rooms before long. The evangelistic work in the mines and the surrounding country is always one of the attractive features of that field. I should say that the regular meetings are kept up in the pastor’s house while they are deprived of a public hall.

“Pamplona is a hard field — the stronghold of fanaticism. A little band of some ten souls do not forsake the assembling of themselves together while the evangelist makes long tours, even as far as into the province of Burgos, where he has spent several weeks of late.

“In Logrono, last January, I organized a church of nineteen members. The good old pastor (the founder of the work in Zaragoza) is greatly hampered in his labors by his paralyzed wife, but is unusually active for a person of his years. The congregation fluctuates from twenty to fifty. That, too, is a hard field — not so much from its fanaticism as from the gross manners and the bad life of the people.

“Pradejon is prosperous. They are a purely agricultural people, fatigued and

worn out, often, by hard work. They see but little ready money ever, but have made noble sacrifices to provide themselves with a house to serve as chapel and schools. The schools are nicely taught and cared for by the pastor and his wife, and are ‘a credit to the province,’ as the Catholic neighbors admit.”

---

### *Central Turkey Mission.*

#### THE FAMINE.

SAD accounts continue to come from the Cilician plain. Mr. Montgomery wrote from Adana, July 23: —

“We returned here from annual meeting last Wednesday, and find that the famine sufferers have increased quite beyond our ability to aid them. It is pitiful to see the crowds of hungry people, mostly women, who press around our doors for aid. Some of them say that they have had nothing to eat for two and three days; and their pinched faces show it. Some of the babies in their arms, vainly trying to get nourishment out of starved breasts, have become reduced to little limp, pale skeletons, scarcely able to move.

“The municipal council of Adana, not able or willing to help the poor, and wishing to show as small a number as possible, ordered an enrolment of only the poorest, — those who had sold everything out of their houses, even to the beds under them, — and the enrolment reached 8,000 souls. The bitter cry comes to us also from Tarsus, Koozoolook, Missis, and many other towns and villages. The number to be aided will reach sixty or seventy thousand. As yet the government has done nothing but make promises.”

Dr. Shepard wrote, on the twenty-second of July: —

“We reached this place yesterday, after having spent three days traveling about the northern part of the great Adana plain. It was a sad sight, this great, fertile plain as deserted and desolate as Sahara. Village after village was completely deserted, or had a single family left in it to guard it. Very little had been

sown or planted, and what little had been, was dried up from the root. Cotton sown upon black soil twenty feet deep (for I saw where a torrent from the hills had gashed the earth to more than that depth, and it was black loam all the way down) was only two or three inches high and withered as though scorched by fire. Arrived at Adana, we found the mission house besieged by crowds of hungry women with their starving infants at their breasts. I hope the good people at home will give from their plenty to feed these starving bodies. In the providence of God it will be instrumental in feeding many starving souls as well."

---

### Eastern Turkey Mission.

#### MODERN MANNA.

MR. COLE, of Bitlis, in reporting a journey from Harpoot to Bitlis, says:—

"We traveled for four days in our return trip through a region where had newly fallen a remarkable deposit of 'heavenly bread,' as the natives sometimes call it—manna. There were very extensive forests of scrubby oaks, and the most of the deposit was on their leaves. Thousands of the poor peasants, men, women, and children, were out upon the plains gathering the sweet substance. Some of them plunge into kettles of boiling water the newly cut branches of the oaks, which washes off the deposit, till the water becomes so sweet as to remind the Yankee of a veritable 'sugaring off' in the old Granite State, as he took sips from it. Another company may be seen vigorously beating with sticks the branches that, from having been spread, have so dried that the glistening crystals may be seen falling out upon the piece of carpet on the ground, and are in turn separated from the pieces of leaves by a sieve, while the manna is pressed into cakes for use. This article of diet is in great demand during Lent, or other times of abstinence from the fruit of their flocks, by these Oriental Christians. As we were traveling through a rather dry region for our supplies, this article came in good

play for our plain repasts, while at the same time it afforded us a fruitful subject for study and observation as we journeyed along—as to how certain regions should have the deposit rather than others; whence it came, etc., which I will not go into here."

#### MISSIONARIES WELCOMED.

Mr. and Mrs. Knapp, on their return from the United States, reached their station, Bitlis, July 25. Of their reception a few miles from the city and after reaching it, Mr. Knapp writes:—

"We were received first with warm greetings by the Protestant people, hundreds of whom had walked some six miles to greet us; and, after serving us with a 'picnic' entertainment and the reading of notes of welcome, as well as original hymns of welcome sung by our students, accompanied by the crowd we resumed our journey, only to greet soon hundreds of women and girls who showered us with flowers and hailed us with songs of welcome. As we neared our premises there were peals from the school bell; and the United States flag was floating in the breeze as we rode into our court; and over our doors, in large letters, was 'Welcome Home!' It was a moment of unspeakable joy to be once more among our people."

---

### Marathi Mission.

#### WAI AND ITS VILLAGES.

MR. SIBLEY writes, from Mahableshtar, of a month spent among the villages of his district, having very large and attentive audiences. He made much use of the magic-lantern. He writes:—

"Even in the 'sacred' city of Wai, where the people are wholly given up to idolatry and where Brahman influence is especially strong, with audiences of five hundred and six hundred people, only once was there any disturbance, and that not serious at all. We visited many of our villages, and generally found the people willing, not anxious, to listen to the gospel. In some of the villages the people remem-

ber Mr. Wells and speak of him with evident feeling as a good man, and they remember the truths he taught them. The open persecution and opposition which Mr. Wells and his helpers met in the Wai district has almost ceased. But the opposition to the truths of the gospel on the part of the Brahmans is as determined as ever, though more quiet and secret, as they are afraid to resort to the violence they used at first. Another thing that works to our advantage is that they do not fear the effects of preaching the gospel as they once did, so few seem to be reached by its truths.

“I think that Wai district is, without doubt, the most difficult field within the bounds of the Marathi Mission. Wai is a sacred city, and a large percentage of the population are Brahmans. It has several very fine temples, five of which, nearly one hundred and fifty years ago, cost, on an average, one hundred thousand dollars each. It is situated on the banks of the sacred Kishna River, which is itself an object of most devout worship from its source to its mouth. Wai district comprises, for the most part, the narrow valley of the Kishna River, and in nearly every village along the stream are fine temples and bathing-places where the people worship and bathe. The Brahman influence at Wai makes itself felt in every village in the valley, and the terrors of the idol gods in its great temples are held as a menace over the heads of any who might think of abandoning the worship of them. When we first went to Wai we found our native helpers quite discouraged. Hariba said that he had labored there many years (about twelve, I think) and had not seen any fruit as the result of his labors, and asked if he could not be sent to a more promising field. But one of the good results of our tours with them was that they were greatly cheered.”

---

### Hong Kong Mission.

#### THE STATION AND OUT-STATIONS.

MR. HAGER, in his report for the year, refers not only to the work at the estab-

lished centres, but also in districts outside visited by him and his helpers. We give here what is said of the station and out-stations:—

“It is but just to say that within the past year the persecution against Christians in certain parts of the Kwong-tung province has been unusually severe; not that they have been called to bear the maltreatment of 1884, still, the report of riots at Rock Springs and other places in America has been carried home to China by some of the Chinese, and the believers in Christ, as well as those proclaiming his gospel, have been called to bear more than the usual amount of slander.

“In Hong Kong five boys’ schools were carried on instead of three, as in the previous year; the total number of pupils enrolled during the year was 334, over two hundred of whom passed the Hong Kong government examination. There was also an improvement in the examination of Christian books over the preceding year. These five schools are wholly self-supporting. As far as the teachers, who are all Christians, have time apart from teaching the books required by the government standard, they instruct their pupils in the essential doctrines of the Christian faith. The missionary supervises this religious instruction and assists whenever he has the opportunity, aside from his other labors. At the close of the year he requires all the pupils to pass an examination, and though some fail, yet it is fondly hoped that the words spoken and taught will not altogether be forgotten.

“The station at Kwonghoi has continued its work in charge of an assistant, who has preached the gospel faithfully and earnestly, though no present results have been realized. The villages and towns in the immediate vicinity of Kwonghoi city have all been visited and the gospel preached. On these errands much persecution has often been received, and this chiefly by those who have returned from America.

“The chapel at Sheung Chak has not been reopened, chiefly on account of the want of an able assistant who could or

would assume the charge. It is a somewhat difficult place to fill, as thieves and robbers exist on every side. Our chapel, while Mr. Jones was in charge, was twice robbed, and none of the Chinese assistants likes to live there, even if we could spare them from the other work they are doing.

“At Hoi In a new out-station was opened, where we hope many will be brought to Christ. The region contains some four market-towns, where numerous people congregate. All these are within easy reach and can be visited from the main out-station. Since the station has been opened two have confessed their faith in Christ, and others would no doubt follow their example if the persecutions of relatives and friends did not stand in the way. It is hoped that these three stations above mentioned will one day be supported by the American Chinese, and also under their immediate pastoral charge, with a general missionary to oversee and encourage them as they need. One or two other stations should be opened in the same region and supplied and supported in the same way.”

---

### Shanse Mission.

#### FAVOR OF THE PEOPLE.

MR. PRICE and Mr. Thompson are now alone at Tai-ku, Messrs. Stimson and Clapp, with their families, occupying Fenchou-fu. Mr. Price wrote, June 21 :—

“It is very evident that the Lord is with us here in our work, and that we are to have a blessing in his own good time. Mr. Thompson and I have been called to attend four cases of opium-poisoning recently, and we saved every one of them. Two of these cases made us many friends in the villages in which the families live, and they virtually opened these two villages to us. A lady missionary could go into any of these homes and find a kind reception and ready listeners.

“Two weeks ago a little boy, the son of one of our near neighbors, fell from the roof of a house and was severely injured. At their earnest request I went over and did what I could for him, using a few

simple healing remedies, and have gone in every day since and dressed his wounds. He is now almost well and the family is very grateful. This old gentleman, who is a very wealthy man, ‘lord of wealth,’ they say, has never spoken to us save on rare occasions, and has paid no attention to us whatever. Now some one is in every day, and even the little children are becoming friendly. There are eight children in this family, and the entire household consists, probably, of not less than twenty persons. We are earnestly praying, and I trust you will join us in prayer, that this may be a real opening for the gospel.

“Mr. Thompson and I do not feel prepared to open a street chapel at present, but we are keeping up the Sunday services and, by dint of much study in preparation, are able to interest the people when they come. The attendance is encouraging and promises well for the future. We have also sold some books in the villages. Two weeks ago we attended a fair three miles from the city and met with very gratifying success, selling three copies of the New Testament entire, several copies of the Gospels, and a large number of tracts.

“So I say again, it is evident that the Lord is with us here and that we are to have a rich blessing in his own time; and we are praying that the time may come speedily, and are doing what we can to hasten it.”

---

### Japan Mission.

#### DEDICATION OF SCHOOL-BUILDINGS AT SENDAI.

In another part of this number will be found a brief history of the opening of the work at Sendai, with a map of the region. Since that account was in print, a letter has been received from Mr. Curtis, reporting the exercises at the opening of the buildings which have been erected for the school, wholly at the cost of the Japanese friends of education. We are obliged to abbreviate somewhat the reports of the addresses given on the occasion. Mr. Curtis writes :—

“The formal opening of our school upon the seventeenth of June was a red-letter

day to us in our new work here at Sendai. It took the place of what at home we would call the dedicatory services of the buildings just completed, which are a two-story main building, 60 by 45 feet, with six large recitation-rooms and a good hall, and a dormitory 150 by 24 feet. The neat buildings were ornamented not after the style so customary, with dragons and griffins, but quite in accordance with Western taste, and with the motto chosen by the Japanese: 'Seek truth and do good,' in black letters on the white front of the main building. The contrast to the poor apologies for buildings, mere sheds, in which school-work was begun last September is very striking.

"The grounds, too, have been transformed within a few weeks, being laid out in excellent taste, with the skill which seems to be a natural endowment of the Japanese, and adorned with trees and shrubbery.

"This first year of school-work, with its provisional and somewhat experimental course of study, has had its difficulties, but has been on the whole a very satisfactory one. The students with whom we began work have made very satisfactory progress in their studies, and, what is far more gratifying to us, many of them have become deeply interested in the Christian instruction received, some twenty having already been admitted to the church, and a number more being applicants.

"The formal opening took place just before examination exercises. The prominent men of this part of the country were present: Governor, vice-governor, secretary, mayor, generals, judges, school officials, and others. The minister of education was expected, but was unable to leave Tokyo in time, so that his visit was made a few days later. The United States Minister, unable from sickness to attend, sent a letter of regret and well-wishes by the interpreter of the legation. We rejoiced to see Mr. Neesima, who is president of this school as well as of our school in Kyoto, the Doshisha. In his address he told how, when he was in America two years ago, being forbidden

by his physicians to look at books, he had hung the map of his beloved country by his bedside, and, as he gazed at it, the position of Sendai impressed him greatly as the most important point in all this part of the empire, the key, in fact, to Eastern Japan, and his heart was set on having a school here. As we listened to the story of his earnest desires for Sendai, now being realized, and heard his voice trembling with deep emotion, one of us at least was carried back to the Board meeting at Rutland and heard him pleading for a school in Kyoto, nor did it surprise us much to learn that God was moving hearts here in Japan in the same direction as his was being moved in America. It was so in regard to the Doshisha.

"The special exercises of the day began at 1.30 P.M., when students, faculty, and trustees assembled in the hall where the foreign teachers and their wives sang an anthem, "O come let us sing unto the Lord!" and Mr. Neesima led in a most impressive prayer. During half an hour's intermission the governor welcomed the guests in an adjoining room. When all had assembled again in the hall, Mayor Jinmonji, presiding, called upon the vice-governor for the financial report of the trustees — (governor, vice-governor, and mayor are members of the board). The report told of an outlay for buildings and running expenses of about 7,000 *yen* (Mexican dollars), and an income by contributions, tuitions, etc., of over \$1,600. Mention was also made of a further gift of land, doubling the size of the grounds and making them now about eight acres. It was also said that more buildings are to be speedily erected."

#### THE ADDRESSES.

"The report was followed by addresses from Governor Matsudaira, Mr. Tomita, and Mr. Neesima. Mr. DeForest, who has been chosen a trustee, was called upon and responded briefly in behalf of the foreign teachers. He spoke of the difficulty of different countries carrying on a work in common, and said that, coming as we do at the invitation of the people of

two countries, Japan and America, we undertake our work with some fears that we cannot do what is desired by each to the satisfaction of both, but are determined that by the aid of God we will do this difficult thing to the best of our ability; and if we should come short, we hope to be treated as brothers.

“Governor Matsudaira in his able address told of the discovery of gold in this region a thousand years ago, and how a poet, thinking it a good omen for the reigning dynasty, wrote the lines:—

To augment the glory of the royal dynasty  
In the mountains of the East gold blossomed.

“The name of this school, Tokwa, Eastern Blossom, is taken from that poem, but it is not in a boastful spirit that the name is adopted; it is simply with the thought that a school so founded—by the voluntary contributions of the people—is a sign of the times, showing the advancement of civilization in this Meiji dynasty.

“Since the revolution at the beginning of this reign, Japan has yearly made great progress, and education has flourished, and as in ancient times the finding of gold here was thought to augur well for the reigning dynasty, so this flourishing of education may be viewed in the same light as regards the present dynasty, and certainly the establishment of this school on such a basis is one of the best of omens. . . .

“He closed with the thought that since ‘education is the mother of happiness,’ this school may most truly be likened to gold blossoms.

“Mr. Tomita’s manner of speaking was characterized by deep earnestness. He thought it a most beautiful and interesting sign that so many should join in a society organized not, as most associations are, from motives of self-interest, but from the benevolent desire to advance young men in education. That these exercises can be held in less than a year from the conception of the enterprise is due to the hearty coöperation of so many. He dwelt especially upon the past history of this region, and upon the great men it had produced in former times; men who might be called

the forefathers of foreign learning in Japan. Quite a number of them were Dutch scholars, teaching it and translating from it. One of them went to Rome three hundred years ago as ambassador for Japan; another, one hundred years ago, wrote a book about foreign countries; another translated a military work, thereby changing the tactics of this country. This same man, pointing out the faults and foibles of his countrymen, declared that this land must be opened to foreigners. . . .

“He told the young men that many things are hoped of them, but all may be summed up in the one term virtue. Though the special object of this school is advancement in knowledge, yet a most important object is to train them to good conduct. ‘If you increase in virtue,’ he said, ‘and do your work faithfully, you will win the respect of others and it will redound not only to your own but to your country’s honor.’

“After the exercises, the guests, some fifty or sixty in number, sat down to refreshments, and then, about four o’clock, they dispersed, well pleased with what they had seen and heard. Governor Matsudaira and Mr. Tomita gave a supper that evening to the chief contributors and the faculty. It was after the usual order, in foreign style, with about a dozen courses. A most gratifying feature was the fact that several of the gentlemen who sat near us, and among them the vice-governor, declined wine, apparently out of respect to us, and that very little was drunk by any of the guests.

“We know there are men here who would be glad to refrain from wine if they could do so with politeness. The presence of missionaries at their feasts, from time to time, may be at least helpful to them. May the day be not far distant when abstinence shall be observed from principle rather than politeness.”

---

#### Northern Mexico Mission,

SAN YSIDRO.

As reported in our last number, Mr. Eaton, with his family, has been spending

several weeks of the summer at Guerrero, two or three miles from San Ysidro. Mr. Eaton wrote, August 15:—

“The little church in San Ysidro has received a decided impulse from the especial efforts of these ten weeks. Yesterday we again celebrated the Lord’s Supper and baptized six new members, three men and three women. One man, solely for this purpose, left his business and came fifty miles. He returns to his wife and little ones to-morrow. The wife was received in Chihuahua city, while on a visit there, the last Sunday in May, and the ‘little ones’ I hope to baptize when in Cosi. Of the six, three were spoken of in my last as away from home, and the rest are new, making thus a band of sixteen.

“The helper whom I released by taking much of his work, had a very successful colporter trip into the mountains, selling out all his stock of the Scriptures in two

days in a mining town. The superintendent of the mine himself bought three or four Bibles to give away. Señor Padiema endured many hardships on the rough trail, with scant food, walking nearly every step, and often having to ford torrents against which he braced himself with a stout pole that he brought home as a souvenir. I have secured a fresh stock of books and send him out again this week, ‘Deacon’ Antonio Orozco, just elected, remaining in charge of meetings.

“I have persuaded most of the leading men of this town of Guerrero to subscribe for *El Faro*, the handsome illustrated Presbyterian semi-monthly. The list now stands at twenty-three, with hope of some more to-day. All but three are entirely outside our Protestant circle, and all consented to pay in advance. I feel that I am leaving behind me a faithful preacher who will accomplish much in this community during the year to come.”

---

## Notes from the Wide Field.

### AFRICA.

UGANDA. — Further reports from Mr. Mackay are given in *The Church Missionary Intelligencer* for August. The position of affairs is not materially changed. Mwanga seems to have relented somewhat in his severity. He has sent to Mr. Mackay a present of three loads of cowries and a dozen cows. At the last date all the Protestant converts who had been in prison were released, and while the law forbidding their going to mission premises was not repealed, it was well understood that they did visit Mr. Mackay. The printed copies of the Gospels were sold readily, and the number who seem to feel the power of the truth is increasing. Evidently the king is impressed by the serviceableness of Mr. Mackay in some matters which are beyond the skill of his people. Just now his tall flagstaff seemed likely to fall, and the missionary was called in to secure it. Mr. Mackay pleasantly expresses his belief that in any such forms of labor he can reach the natives as effectually as by offering medical aid, and he affirms that of sixty or more miracles recorded in the Old Testament, “by far the greater number are more closely connected with physics than with physic.”

COMMERCIAL EXPEDITION TO LAKE TCHAD. — It is reported that a company is forming in England for the purpose of opening trade with this immense region in the central part of Africa. We are glad to see the mention of the name of Mr. Joseph Thomson as the leader of the expedition; a fact which gives assurance that, unlike many of the so-called beneficent enterprises of commerce, this company will have nothing to do with the vile liquor traffic. Commercial expeditions in Africa that break up the liquor and the slave trade will be beneficent indeed.

THE CONGO. — The American Baptist missionaries at Banza Manteke report still more baptisms and that the work is prospering, with meetings well attended twice each

day and very large gatherings on Sundays. Amid considerable persecution the converts are carrying the message of the gospel to distant towns. The genuineness of the work seems to be admitted by all who witness it. One white man is reported as saying, "What a change civilization makes in the expression! The people here have such a mild, subdued expression." "Ah," I said, "something more than civilization; it's deeper: it's a change of heart." Dr. Sims, at Stanley Pool, reports the conversion of several persons, among them two who have borne the worst character. The work of translation of the Bible is going on, though somewhat slowly.

## CHINA.

THE SUPPRESSION OF THE OPIUM-TRADE. — Anything that can avail to the checking of the opium traffic is greatly to be desired. Dr. Robert N. Cust gives the following brief account of two meetings held in London, one in May and the other in June, by the Society for the Suppression of the Opium-trade:—

"The association has determined to follow the advice of Rev. Dr. Dudgeon, an esteemed missionary, and have recourse to moral suasion of the Chinese people, similar to the action of the total abstinence societies which have worked such wonders amidst the British people. The scheme is to appoint a qualified agent of the society in China, to act in unison with the missionaries and give his whole attention to the matter; to superintend the work; to collect information; to establish agencies; to employ native helpers; to publish sheets and tracts; to hold meetings and give lectures; to establish opium-refuges; to form abstinence societies; to memorialize native officials; to conduct a periodical journal in the vernacular, and to use all lawful means to rouse the people to a sense of the ruinous nature of the vice of opium-smoking. If such a policy be followed, there will be a rich blessing, for it is consistent with reason, experience, the practice of the home churches, and the teaching of the Bible."

MR. STANLEY P. SMITH, one of the "missionary band," who recently went from England to China, in connection with the China Inland Mission, reports that on April 23 last 210 persons, 52 of them women and 158 men, were baptized at Hungtung, in the province of Shanse. The Lord is greatly blessing the labors of this young missionary band.

ROMAN CATHOLICS IN CHINA. — *The Chinese Recorder* gathers from a table of statistics of Roman Catholic missions the following facts: "There are in the various provinces of China, 483,403 Catholic Christians, 471 European missionaries, 281 native priests, 2,429 churches and chapels, 1,779 colleges and schools, with 25,219 scholars, and 33 seminaries and 654 seminarists. In Corea, Japan, Manchuria, Mongolia, and Thibet there are 130 European, and 15 native, priests, 227 churches and chapels, and 77,254 Catholic Christians. In the Indo-China peninsula there are 694,286 Catholics, and in India 1,185,538 Catholics. The grand total for these Asiatic countries is 2,440,486 Catholics, 2,639 missionaries and native priests, 7,293 churches and chapels, 4,469 colleges and schools, with 112,359 scholars, and 76 seminaries, with 2,746 seminarists. These countries are divided into 67 vicariates apostolic, and 4 prefectures apostolic. Six of these vicariates are worked by the Jesuits. Most of them, however, are under the charge of missionaries of the Society of Foreign Missions of Paris and the Seminary of Foreign Missions of Milan."

## POLYNESIA.

THE TONGA ISLANDS. — Our readers will remember the somewhat conflicting accounts given of disturbances on these islands, and of the reports of a Mr. Baker, formerly a Wesleyan missionary, who had succeeded in securing the premiership, with great influence over the king. The High Commissioner appointed by the English government for the Western Pacific, Sir C. Mitchell, has examined affairs in Tonga, and



has made his report in a parliamentary paper. The Commissioner acquits the Wesleyan churches of fault, and shows that the king and his minister had violated the constitution, and recommends that the king grant amnesty to all prisoners and that he make proclamation that all men are free to worship as they please. The king accepts these recommendations, but Mr. Baker is not to be removed at present. Solemn promises are given that no persecution shall be allowed.

## PALESTINE.

OPPOSITION TO MISSION SCHOOLS. — *The Church Missionary Intelligencer* prints an order addressed to the Moslem Mughtars by the governor of Jerusalem, in which he says his Majesty the Sultan forbids the attendance of any Moslem children at any foreign school within the Ottoman dominions. Penalties are attached for those who violate this order, and one father has been thrown into prison for sending his child to the mission school.

## JAPAN.

JAPANESE ON HAWAII. — The number of Japanese who have emigrated to Hawaii within a little over two years is 2,859. Only about 100 of them have returned to Japan, and about the same number have died. This is quite an addition to the population of the Sandwich Islands.

GREEK AND ROMAN CATHOLIC MISSIONS IN JAPAN. — The following statements respecting these missions are forwarded by Rev. J. Hartzler: —

“Bishop Nicolai furnished the statistics of the Greek Mission in Japan for 1886, as follows: bishops, 1; foreign priests, 3; native priests, 11; deacons, 2; theological students, 104; whole number of native members, including baptized infants, 22,546. The Roman Catholic Mission in Japan reports: bishops, 2; missionaries (all French), 59; native priests, 3; churches and chapels, 100; theological seminaries, 2; theological students, 72; catechists, 284; schools and orphan asylums, 69; pupils in the same, 3,340; total native membership, 32,294.”

## INDIA.

REVIVAL IN THE PUNJAB. — A remarkable work of grace is progressing in the English Church mission in Punjab, chiefly in and about Amritsar. Several prominent men, as well as people of low caste, have been reached. About 150 low-caste converts were baptized the previous year, but now the work seems much more extensive. Nothing like it in vigor and growth has ever been seen before in that region. The ingathering of low-caste people is affecting the Hindus, Sikhs, and the Mohammedans, and several of these higher classes have been reached. The missionary at Amritsar writes of the remarkable interest manifested in the simple story of the gospel. “Our compound resounds from morning to night with voices repeating to each other the Lord’s Prayer, the Ten Commandments, and the Creed, with *bhajhans* and bits of the gospel.” Much of this is the result of medical missions.

THE WORSHIP OF MEN. — *The Bombay Guardian* of July 2 contains a singular report in regard to the results of a practice which is still carried on by some of the officials of India. The *Guardian* makes this statement: “The maharajahs of Bombay and Guzarat are worshiped as incarnations of the deity, and on certain days they sit in state and are approached by their votaries. On these occasions men and women pour tumultuously into the place where the living deity is enthroned, and often work themselves up into a frenzy that ignores all restraints and all considerations of safety. There are men with clubs stationed in the apartments or in the temple, to beat the people into some kind of order, and it is understood that these men use their clubs right lustily. We have for many years heard about these scenes, and it is commonly believed that the crush is accompanied with permanent injury and sometimes with death. Mr. Reid, magis-

trate of Ahmedabad, took up this matter last year, and proposed to one of the maharajahs that there should be police supervision and the observance of certain rules. The maharajah objected." Subsequently an inquiry was made as to the results of these gatherings of the people, and it appeared before the court that in March of last year thirty-six persons were burned, five of whom died. There was a record of another person who was killed, and it was shown that these gatherings were perilous and the cause of much anxiety to officials. The court held that the maharajah was responsible for the damages which have been sustained. The incident illustrates the power of idolatry in India, and that living men are the idols, and not merely wood and stone.

CHURCH OF ENGLAND ZENANA SOCIETY. — This society, which is allied to the Church Missionary Society, reports for the year 1886, according to *The Church Missionary Intelligencer*, "eighty-eight missionaries, with 445 Bible-women and other agents locally engaged. They have four normal schools with 123 pupils, and 133 other schools with 5,411 scholars. But the most important item is that 2,364 zenanas have been regularly visited. Financially they have received 19,497 rupees in government grants, 7,916 rupees in fees, and 18,953 rupees locally subscribed. Their home receipts during the year amounted to £23,637, the receipts to the general fund showing an increase of £2,190, and a very handsome surplus of £3,378 is over for the current year. Very naturally in the report of such a society there is an ardent desire expressed for the abolition of child-marriages in India, a desire which has been sorely emphasized by a recent notorious case."

---

## Miscellany.

### THE MOTIVE THAT MADE A MISSIONARY.

A LETTER printed in *The Missionary Review* from one of the younger missionaries connected with the work of the American Board in India, addressed to the students in one of our theological seminaries, contains the following impressive statement: —

"At this point I can answer your question as to what led me to decide to be a missionary. I could almost say bare figures overwhelmed me, and as I read that there were 856,000,000 of heathen, 30,000 a day going to their death without Christ, I was fairly staggered, and questioned: Do we believe it? Do we really believe it? Let us be honest with ourselves — do we believe that these millions are without hope in the next world? We turn the leaves of God's Word in vain, for there we find no hope; not only that, but positive words to the contrary: 'The soul that sinneth, it shall die.' Yes, we believe it. Well, then, what narcotic has Satan injected into our systems, that this awful, woeful, tremendous fact does not start us out of our leth-

argy, our inactivity, our frightful neglect of human souls? The matter then so presented itself to me that one of two things was necessary to be done, either to believe Satan's old garden-of-Eden whisper, 'Thou shalt not surely die,' or else go. These were the simple factors of my call, and in my opinion there is little more to be expected in any one's call to the mission field. God does not speak from heaven as in times past; we are not to expect to be stricken down on the roadside, nor to hear a voice from heaven calling to the work, but he has given us reason and enlightened conscience and made us 'labourers with himself' in the extensions of his kingdom; and before that record he presents an array of facts and figures almost appalling, and asks for a decision of the question whether the advance of his kingdom will be furthered more by laboring at home in some city, where perchance there are 350,000 people with several hundred ministers, or in a heathen land in a district of 350,000 people with only three ministers. If eight out of ten of the seminary students should decide that God wanted them

in the foreign field, there would be little probability of mistake, and even then the regions beyond would not be properly manned. And it seems to me that for the next ten or twenty years the majority of the graduates of our seminaries should take up the foreign work; and the question with each individual should be, not 'Why should I go to the foreign field?' but 'Why should I stay at home?'"

---

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

*The Annual Meeting*: for the blessing of God to rest upon all who shall be assembled; that the presence of Him who dwelt "in the bush" may be manifest, so that the spirit of Christian truth and love may control all discussions and all action, and that the results shall be the advancement of Christ's kingdom throughout the world.

*Micronesia*.—Continued prayer should ascend for the missionary work in Micronesia, now seriously threatened, that God would interpose to prevent the corruption of the native population of the islands, and to sustain and cheer our missionary brethren under the trials to which they are subjected. (See page 387.)

### ARRIVALS AT STATIONS.

July 17. At Yokohama, Japan, Rev. Geo. E. Albrecht and wife, Miss Mary Poole, Miss M. Louise Graves, Mrs. Elizabeth C. Kendall, and Rev. Dr. Henry M. Scudder and wife.

July 28. At Constantinople, Rev. Henry O. Dwight and wife.

### DEPARTURES.

August 23. From San Francisco, Dr. D. E. Osborne and wife, and Mrs. F. M. Price, returning to the Shanse Mission.

September 8. From Boston, Rev. John S. Chandler and wife, returning to the Madura Mission; Mr. William N. de Regt, Miss Elizabeth M. Lyman, and Miss Anna L. Millard, to join the Marathi Mission; Miss Sara E. Graves, returning to the European Turkey Mission; Mrs. Emily R. Montgomery, returning to the Central Turkey Mission; Miss Phebe L. Cull, returning to the Western Turkey Mission, and Rev. James P. McNaughton, Miss Jane C. Smith, and Miss Helen L. Wells, to join the same mission; also, Miss Henrietta L. Seelye, not under missionary appointment, who is to reside with her brother, Rev. J. W. Seelye, at Constantinople.

September 10. From San Francisco, Rev. Horatio B. Newell, Mr. Samuel C. Bartlett, Jr., Miss Almona Gill, Miss Cornelia Judson, and Miss Mathilde H. Meyer, to join the Japan Mission.

### ARRIVALS IN THE UNITED STATES.

September 9. At Boston, Mrs. Carrie T. Rand, of the Micronesia Mission. (See page 387.)

September 9. At New York, Miss Harriet G. Powers, of Erzroom, and Miss Maria A. West, of Constantinople.

### DEATHS.

May 26. At Bihé, Central Africa, John Means, infant son of Rev. Wm. E. and Annie M. Fay.

September 4. At Oakland, Cal., Rev. Albert A. Sturges, the veteran missionary of Micronesia. Further notice of Mr. Sturges will be given next month.

---

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The arrest and imprisonment of Mr. Doane of Micronesia. (Pages 387-391.)
2. The burning of Zeitoon. (Page 386.)
3. China; items from Shanse and Hong Kong. (Pages 401, 402.)
4. The work in Spain. (Page 398.)
5. History of the opening of Sendai. (Page 393.)
6. The dedication of the school-building at Sendai. (Page 402.)
7. The first church in West Central African Mission. (Pages 395-398.)

## Donations Received in August.

## MAINE.

Cumberland county.	
Auburn, Sixth-st. Chapel, 8.60; A friend, 1.20; C. W. L., 1,	10 80
Falmouth, 1st Cong. ch. and so.	24 10
Gorham, Cong. ch. and so.	72 02
Minot Center, Cong. ch. and so.	40 00
Portland, 2d Parish ch., 350, of wh. Wm. W. Thomas, to const. JOHN H. STEELE, H. M., 100; do, D. C., 2; "E. B.," 20; Rev. Amasa Loring, 5,	377 00
So. Freeport, Cong. ch. and so., 27; Rev. Horatio Hsley, 5,	32 00
Westbrook, 2d Cong. ch. and so.	31 43
Woodfords, Cong. ch. and so.	30 00—617 35
Hancock county.	
Ellsworth, Cong. ch. and so., to const. Rev. C. F. W. HUBBARD, H. M.	102 58
Lincoln and Sagadahoc counties.	
Bath, A member of Winter-st ch., 100; A friend, 20,	120 00
Boothbay, Cong. ch. and so.	25 00
Edgecomb, Cong. ch. and so.	21 75
Wiscasset, Cong. ch. and so.	9 00—175 75
Penobscot county.	
Bangor, 1st Cong. ch. and so.	23 00
Hampden, Cong. ch. and so.	7 00—30 00
Somerset county.	
Norridgewock, Cong. ch. and so.	44 00
Union Conf. of Ch's.	
No. Bridgton, Cong. ch. and so.	11 00
Waldo county.	
Camden, Elm-st. Cong. ch. and so.	19 00
Washington county.	
Calais, 1st Cong. ch. and so.	41 00
Dennysville, Cong. ch. and so.	11 85
Machias, "Machias,"	9 00
Robbinston, Cong. ch. and so.	10 00—71 85
York county.	
Acton, Cong. ch. and so.	7 00
Alfred, Cong. ch. and so.	28 70
Biddeford, A member of Pavilion ch. Eliot, 1st Cong. ch. and so.	20 00
Kennebunk, Union Cong. ch. and so.	5 90
Saco, 1st Parish Cong. ch. and so.	31 93
York, 1st Cong. ch. and so.	59 52
	93 50—246 55
	1,318 08

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Alstead, 2d Cong. ch. and so.	22 00
Harrisville, Cong. ch. and so.	2 20
Walpole, Cong. ch. and so.	72 15
Winchester, Cong. ch. and so.	30 55—126 90
Cob's county.	
Dalton, Cong. ch. and so., 5.50; Mrs. Nancy K. Stone, for Central Africa, 5; Rev. J. P. Stone, for Shansé, 5,	15 50
Grafton county.	
Enfield, Cong. ch. and so.	3 00
Hanover, Dartmouth College ch.	150 00
Lisbon, 1st Cong. ch. and so.	9 16
Lyme, Cong. ch. and so.	20 00
Orford, West Cong. ch. and so.	16 00
—, A friend,	100 00—298 16
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, Edward D. Boylston, with other dona., to const. Mrs. A. A. ROTCH, H. M.	50 00
Bedford, G. E. O.	5 00
Bennington, Cong. ch. and so.	14 75
Hollis, Cong. ch. and so., 17; "A friend's mite," 1,	18 00
Hudson, Cong. ch. and so.	7 50
Mason, Rev. Daniel Goodwin,	5 00
Milford, Wm. Ramsdell,	5 00
Pelham, A friend,	5 00
Peterboro, Cong. ch. and so.	30 00
Wilton, 2d Cong. ch. and so.	17 00—157 25

Merrimac county Aux. Society.	
Boscawen, Cong. ch. and so.	22 00
Bradford, Cong. ch. and so.	5 00
Concord, A friend,	10 00
Suncook, E. G. Green,	5 00
Warner, 1st Cong. ch. and so.	10 00—52 00
Rockingham county.	
Brentwood, Cong. ch. and so.	3 75
E. Derry, 1st Cong. ch. and so.	15 74
Greenland, Cong. ch. and so.	87 00
Newington, Cong. ch. and so.	5 11
Plaistow and No. Haverhill, Mass. Cong. ch. and so.	169 72
Stratham, Cong. ch. and so.	35 00—316 32
Strafford county.	
Rochester, 1st Cong. ch. and so.	60 00
Wolfborough, Rev. S. Clark, for Japan, 30; Charles F. Parker, 10,	40 00—100 00
Sullivan county Aux. Society.	
Acworth, Cong. ch. and so.	10 06
	1,076 19

## VERMONT.

Bennington county.	
Bennington, Income of Norton Hubbard scholarship for Ahmednagar Theol. Sem'y, by Mrs. C. H. Hubbard,	40 00
Bennington Cen., 1st Cong. ch. and so., 162; A friend, 50 cents,	162 50
Manchester, Cong. ch. and so. (of wh. m. c., 1.26), 121.79; Sam'l G. Cone, 30,	151 79—354 29
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
St. Johnsbury, No. Cong. ch. and so., 255; do., H. F., 250; Thank-offering, from a friend, 25,	530 00
St. Johnsbury, East, Cong. ch. and so.	8 76—538 76
Chittenden county.	
Burlington, 3d Cong. ch. and so.	100 60
Essex Junction, Cong. ch. and so.	20 00
Jericho, 2d Cong. ch. and so.	6 10
Milton, Cong. ch. and so.	2 50—128 60
Franklin co. Aux. Soc. C. B. Swift, Tr. Georgia, Cong. ch. and Sab. sch., of wh. 30, for work of Rev. A. W. Clark, Austria,	42 25
Grand Isle county.	
Alburgh Springs, Cong. ch. and so.	7 75
Lamoille county.	
Johnson, Cong. ch. and so.	42 50
Stowe, Cong. ch. and so.	57 59—100 09
Orange county.	
Brookfield, 2d Cong. ch. and so.	17 00
Chelsea, A friend,	5 00
Newbury, 1st Cong. ch. and so.	86 02
Strafford, Cong. ch. and so.	40 00
Wells River, Mrs. E. S. Kingsbury,	5 00
Williamstown, Cong. ch. and so.	25 00—178 02
Orleans county.	
Greensboro, Cong. ch. and so.	55 78
Newport, Cong. ch. and so.	23 75
No. Craftsbury, Rev. John Fraser,	25 00
Westfield, Cong. ch. and so.	4 27—108 80
Rutland county.	
Castleton, Mrs. H. E. Lincoln, for Japan,	20 00
Danby, Rev. Moses Patten,	20 00
Middletown Springs, Cong. ch. and so.	16 00
Rutland, Cong. ch. and so., of wh. 100, to const. D. J. MERCURE, H. M.	300 00
W. Rutland, Mr. and Mrs. F. A. Morse,	12 50—368 50
Washington county Aux. Soc. G. W. Scott, Tr.	
Northfield, Cong. ch. and so.	14 25
Waterbury, Cong. ch. and so., 10; Two friends, 10,	20 00—34 25
Windham county Aux. Soc. H. H. Thompson, Tr.	

Brattleboro', Cen. Cong. ch. and so., 27.88; "H.", 15,	42 88
Cambridgeport, Cong. ch. and so.	3 00
Saxton's River, Cong. ch. and so.	25 25—71 13
Windor county.	
Ascutneyville, Mr. and Mrs. N. Gage,	10 00
Chester, Cong. ch. and so.	32 70
Hartford, 2d Cong. ch. and so.	48 41
Hartland, W. L. Noyes,	10 00
Ludlow, Cong. ch. and so.	15 66
Springfield, Cong. ch. and so.	16 38
Tyson, Plymouth Cong. ch. and so.	1 40
Woodstock, Cong. ch. and so.	138 72—273 27

2,205 71

## MASSACHUSETTS.

Berkshire county.	
Becket, W. F. A. Sill,	100 00
Housatonic, Cong. ch. and so.	67 03
Lee, 1st Cong. ch. and so., of wh. m. c., 68.55,	900 00
Lenox Furnace, Mrs. Emily Wash- burn,	15 00
Peru, Cong. ch. and so.	10 00
Pittsfield, Mrs. Rev. Dr. John Todd, Sheffield, Cong. ch. and so.	10 00
Williamstown, 1st Cong. ch. and so.	19 25
42 71—1,163 99	
Bristol county.	
East Taunton, Cong. ch. and so., m. c.	5 00
Fall River, Central Cong. ch. and so.	41 99
Westport, Pacific Union Cong. ch. and so.	15 00—61 99
Brookfield Ass'n, William Hyde, Tr. Brookfield, Rev. C. P. Blanchard, Gilbertville, Cong. ch. and so., to const. W. H. Gibbs and J. Mc- Farland, H. M.	200 00
243 32	
No. Brookfield, 1st Cong. ch. and so.	50 00
Ware, William Hyde, A thank- offering,	1,000 00—1,493 32
Essex county.	
Ballard Vale, Cong. ch. and so.	5 00
Methuen, 1st Parish Cong. ch. —, "W. L."	26 56
100 00—131 56	
Essex county, North.	
Groveland, Cong. ch. and so.	19 00
Haverhill, Mrs. Gyles Merrill,	50 00
Ipswich, Linebrook Cong. ch. and so.	21 75
Merrimac, Cong. ch. and so., to const. JOHN H. CLEARY, H. M.	100 00
Newburyport, Prospect-st. Cong. ch. and so., to const. Mrs. ROSA S. HULBERT and GILBERT GERRISH, H. M., 250; North Cong. ch. and so., 30.68,	280 68
West Newbury, J. B. Goodrich,	5 00—476 43
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st ch., m. c.	7 83
Essex, Cong. ch. and so., to const. Rev. TEMPLE CUTLER, H. M.	60 00
Lynn, 1st Cong. ch. and so.	85 80
Salem, A deceased friend,	45 00
W. Boxford, Cong. ch. and so.	10 10—208 73
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Barnardston, Cong. ch. and so.	8 81
Conway, Cong. ch. and so.	12 00
Greenfield, 2d Cong. ch. and so.	27 90
Miller's Falls, A member of 1st Cong. ch.	1 50
Orange, Cong. ch. and so.	11 00
Shelburne, Cong. ch. and so., with other dona., to const. GEORGE H. FISK, H. M.	50 00
So. Deerfield, Cong. ch. and so.	35 79
Wendell, Cong. ch. and so.	8 50—155 50
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 2d Cong. ch. and so.	54 70
Longmeadow, Ladies' Benev. Soc.	19 85
Monson, E. F. Morris, 150; Miss M. L. Coburn, 10,	160 00
Springfield, Hope Cong. ch. and so., 80.65; 1st Cong. ch. and so., 75; A. C. Hunt, 10,	165 65
Westfield, 2d Cong. ch. and so., 93.40; 1st Cong. ch. and so., 5.10; Income of Norman T. Leonard	

scholarship for student in Eastern Turkey, 55; H. Holland, 4.00,	157 50
West Springfield, Ashley School and Charitable Fund,	150 00—707 70
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so., 75; North Cong. ch. and so., 7,	82 00
Belchertown, Cong. ch. and so.	70 00
Chesterfield, Cong. ch. and so., add'l,	10 00
Easthampton, Friend of Missions,	1 00
Greenwich, Cong. ch. and so.	35 00
Haydenville, Cong. ch. and so.	7 50
Huntington, 1st Cong. ch. and so., 5.40; Mr. and Mrs. H. J. Brown, 5.00,	10 40
Middlefield, Cong. ch. and so.	5 00
Northampton, Benev. Soc. Edwards ch., 139.02; Geo. W. Hubbard, 100; Mrs. C. H. Ladd, 50; A friend of missions, 10,	299 02
So. Amherst, Cong. ch. and so.	11 25
Southampton, Cong. ch. and so.	51 46
So. Hadley, 1st Cong. ch. and so.	25 00
Westhampton, Cong. ch. and so.	38 67—646 30
Middlesex county.	
Auburndale, Cong. ch. and so. (of wh., for catechist in Madura Mis- sion, in memory of Rev. W. S. Howland, 40), 264.50; "H.", 25; A. S. Cooley, 25 cents,	289 75
Billerica, Cong. ch. and so.	20 00
Cambridge, A member of Shepard ch. (of wh. for Sandwich Islands, 50), Cambridgeport, Pilgrim Cong. ch. and so.	150 00
Concord, Trin. Cong. ch. and so.	16 84
Framingham, South Cong. ch. and so., 320.37; Plymouth Cong. ch. and so., to const. F. B. HORNE, H. M., 147.04,	30 72
Lincoln, 1st Cong. ch. and so.	467 41
Lowell, 1st Cong. ch. and so.	111 45
Reading, Cong. ch. and so.	95 00
Saxonville, Edwards Cong. ch. and so.	10 00
Waltham, Cong. ch. and so.	33 08
Waverly, A friend,	27 71
West Medford, Cong. ch. and so.	25 00
West Newton, 2d Cong. ch. and so.	9 00
Winchester, 1st Cong. ch. and so. (of wh. Interest on legacy of D. N. Skillings, 200),	62 05
251 89—1,599 90	
Middlesex Union.	
Lancaster, Edward Phelps,	50 00
Norfolk county.	
Braintree, 1st Cong. ch. and so., 9; Storrs Ladies' For. Miss. Soc., 50,	59 00
Dover, Cong. ch. and so.	10 00
Holbrook, By Mrs. J. V. Thayer, for her boy Charlie, deceased,	2 47
Norfolk, Cong. ch. and so.	3 00
Sharon, Cong. ch. and so.	33 99
South Weymouth, Cong. ch. and so., with other dona., to const. MAL- COLM McLEOD, H. M.	45 00
Stoughton, Mrs. Sarah A. Carpenter, Wellesley, M. A. Stevens,	30 00
Wollaston, Cong. ch. and so.	10 00
Wrentham, 1st Cong. ch. and so. (of wh. m. c., 19),	18 62
43 58—255 66	
Old Colony Auxiliary.	
Fairhaven, Margaret P. Shaw,	5 00
Wareham, Cong. ch. and so.	43 00—48 00
Plymouth county.	
Brockton, Porter Evan. ch. and So. (of wh. m. c., 48.97), to const. JOSEPH S. SMITH and GEORGE W. GARLAND, H. M.	236 88
East Bridgewater, Union Cong. ch. and so.	18 19
Hanson, Cong. ch. and so.	15 21
Hingham, Evan. Cong. ch. and so.	28 32
Kingston, Mayflower ch.	25 00
Middleboro', Central Cong. ch. and so., 166.89; 1st Cong. ch. and so., 27.16,	194 05
Whitman, Miss C. H. Whitman, —, A friend,	25 00
500 00—1,042 65	
Suffolk county.	
Boston, Old South ch., 340; Win-	

throp ch. (Charlestown), 201.73;	
Eliot ch., 100;	
Immanuel ch.,	
90.28; 2d Ch. (Dorchester), 63.21;	
Berkeley-st. ch. m. c., 13;	
Village ch. (Dorchester), add'l,	
5; Income of Hollis Moore Memorial Trust for Pasumalai Seminary, Madura Mission, 331.80; A friend, 50; Rev. and Mrs. Edward Strong, 30; S. C., a pilgrim of 92, 10; H. Houston, 10; A friend, 6; J. A. R., 5; A thank-offering, 5; P. L. A., 5; Box in cabinet, 1.36,	1,267 38
Chelsea, 1st Cong. ch., Ladies' For. Miss. Soc. (of wh. for catechist in Madura, 40, and for ch. established by Rev. A. H. Burnett, 10,	50 00—1,317 38
Worcester county, North.	
Ashburnham, 1st Cong. ch. and so.	45 68
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Berlin, Mrs. S. Lincoln,	2 00
Douglas, Cong. ch. and so.	15 67
Paxton, Cong. ch. and so.	16 00
Sterling, Asa Keyes,	100 00
West Boylston, 1st Cong. ch. and so. 14.65; Charles T. White, 3,	17 65—151 32
Worcester co., South Conf. of Ch's. Amos Armsby, Tr.	
Millbury, 2d Cong. ch. and so., to const. LYMAN S. WATERS and SOPHIA E. HARRINGTON, H. M., 200; do. "Two Friends," 25,	225 00
Uxbridge, A friend,	10 00
Whitinsville, Cong. ch. and so., 2,074.35; S. F. Morse, 2.50,	2,076 85—2,311 85
	11,867 96
<i>Legacies.</i> —Nahant, George Curtis, by L. C. Waterman, Trustee,	5,000 00
	16,867 96
RHODE ISLAND.	
Barrington, Cong. ch. and so.	136 75
Bristol, 1st Cong. ch. and so.	65 94
Central Falls, Cong. ch. and so.	33 83
Little Compton, United Cong. ch. and so.	17 00
Newport, United Cong. ch., of wh. from T. T., 100,	275 00
Pawtucket, Wm. H. Tolman,	3 00
Providence, Union Cong. ch. and so., 1,322.32; Pilgrim Cong. ch. and so., 140.91; F. G. Eddy, for the support of a catechist in Madura Mission, 40; Mark A. Herrick, 10; A friend, 5,	1,518 23—2,049 75
CONNECTICUT.	
Fairfield county.	
Darien, Cong. ch. and so.	33 50
Fairfield, 1st ch. of Christ, m. c. coll.	43 00
Norwalk, 1st Cong. ch. and so.	124 35
Stratford, Cong. ch. and so., 46.50; do., m. c., 20.50; Oronoque m. c., 6; with other dona., to const. JAMES TRACY RICHARDS, H. M.	73 00—273 85
Hartford county. E. W. Parsons, Tr.	
Hartford, Roland Mather,	500 00
Unionville, A friend,	25 00—525 00
Litchfield county. G. M. Woodruff, Tr.	
Barkhamsted, Cong. ch. and so.	2 00
Cornwall, — for Relief Fund in Japan,	10 00
New Hartford, 1st Cong. ch. and so.	75 00
Norfolk, Cong. ch. and so.	300 00
North Cornwall, Cong. ch. and so.	69 71
Thomaston, Cong. ch. and so.	13 29
Winchester, Cong. ch. and so.	25 00—495 00
Middlesex county. E. C. Hungerford, Tr.	
E. Haddam, 1st Cong. ch. and so.	100 39
E. Hampton, 1st Cong. ch. and so.	39 40
Hadlyme, Cong. ch. and so.	31 83—171 62
New Haven county. F. T. Jarman, Ag't.	
Birmingham, Cyrus Brewster, 20; J. Tomlinson, 15,	35 00
Guilford, 1st Cong. ch. and so., to const. EDWIN O. DAVIS, H. M.	100 00
New Haven, United ch., m. c., 5; J. L. Ensign, 30; Misses F—, 25.10,	60 10
North Madison, Cong. ch. and so.	30 00
New Haven, Cong. ch. and so.	34 75—259 85
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Greenville, Cong. ch. and so.	33 90
Griswold, Cong. ch. and so.	50 00
New London, 1st Cong. ch., m. c., 15.25; do., A lady, 100,	115 25
Preston City, Cong. ch. and so.	24 25—223 40
Tolland county. E. C. Chapman, Tr.	
Andover, "Three friends,"	20 00
Bolton, Cong. ch. and so.	48 00
Rockville, 2d Cong. ch. and so., 100; 1st Cong. ch. and so., 28.30,	128 30
Stafford Springs, A friend,	1 00
Union, Cong. ch. and so.	8 00
West Stafford, Cong. ch. and so.	6 50—211 80
Windham county.	
Danielsonville, Westfield Cong. ch. and so.	65 00
Hampton, Cong. ch. and so.	15 41
Pomfret, A friend,	5 00
South Killingly, Cong. ch. and so.	12 71
Waregan, Cong. ch. and so.	20 00
West Woodstock, Cong. ch. and so. — A friend,	6 00—124 12
	100 00
	2,384 64
<i>Legacies.</i> —Litchfield, Irene Hadsell, by George M. Woodruff, Ex'r,	1,000 00
	3,384 64
NEW YORK.	
Albany, Chas. A. Beach,	25 00
Antwerp, 1st Cong. ch. and so.	22 28
Batavia, Miss S. F. Lincoln,	20 00
Brooklyn, East Cong. ch. and so., 56.62; A friend, for Japan, 2; A friend, 1,	59 62
Canaan 4 Corners, Cong. ch. and so.	21 06
Canastota, A friend,	5 00
Coney Island, Cong. ch., to help build Girls' Sem'y at Adana,	3 03
Danby, Cong. ch. and so.	16 10
DeKalb, Cong. ch. and so.	4 15
Essex Co., A lady,	30 00
Franklin, Cong. ch. and so.	37 00
Hammondville, Cong. ch.	1 44
Ironville, Cong. ch.	11 24
Jamestown, 1st Cong. ch. and so., to const. Rev. HENRY FRANK, H. M.	60 00
Lenox, 1st Cong. ch. and so.	5 50
Lisbon, 1st Cong. ch. and so.	14 20
Miller's Place, Mt. Sinai Cong. ch. and so.	28 50
New Lebanon, Cong. ch. and so.	25 50
New York, Madison Sq. Presb. ch., D. Willis James, 5,000; do., Z. Stiles Ely, 1,000; Pilgrim Cong. ch., "Two Friends," 30; Olivet ch., 25; Calvary Presb. ch., Progress Miss. Band, to help build Girls' Sem'y at Adana, 7; A friend, for medical work in China, 1.50,	6,063 50
Norwood, 1st Cong. ch. and so.	35 00
Panama, D. D. Swezey,	5 00
Phoenix, 1st Cong. ch. and so.	19 25
Selkirk, Mabel Learned,	30 00
Walden, 1st Cong. ch. and so.	85 47
W. Bloomfield, Cong. ch. and so.	69 00
Westport, Mrs. Mary Spencer,	10 00—6,706 84
<i>Legacies.</i> —Bridgewater, Ilura Geer, in part, by Myron A. McKee, Ex'r,	10,000 00
	16,706 84
PENNSYLVANIA.	
Philadelphia, C. W. Sparhawk,	10 00
Pittsburgh, 1st Cong. ch.	32 00
Ridgway, 1st Cong. ch.	11 00—53 00
NEW JERSEY.	
E. Orange, L. F. H	10 00
Lakewood, Presb. ch., m. c.	8 25

Montclair, Alex. Robb,	5 00
New Brunswick, Mary H. Parker,	15 00
Stanley, Cong. ch., m. c., for two years,	40 04
Summit, Central Presb. ch.	100 00—179 19

## DISTRICT OF COLUMBIA.

Washington, Tabernacle ch., 4; Peter Parker, 100,	104 00
---	--------

## OHIO.

Austinburg, Cong. ch.	8 00
Belden, 1st Cong. ch.	16 79
Belpre, Cong. ch.	10 00
Claridon, 1st Cong. ch.	42 00
E. Liverpool, Mrs. H. T. Kitchel,	30 00
Elyria, E. DeWitt,	5 00
Evansport, Mrs. H. C. Southworth,	5 00
Freedom, Cong. ch.	11 00
Geneva, Mrs. M. S. Taylor,	2 50
Harmar, Cong. ch.	183 65
New Straitsville, Welsh Cong. ch.	2 00
Oberlin, 1st Cong. ch., 75.84; E. P. Barrows, 10; A friend, 5,	90 84
Ravenna, Cong. ch.	20 00
Ruggles, Cong. ch.	49 65
Toledo, Mrs. E. H. Weed, 53d annual subscription,	20 00
Wauseon, Cong. ch.	22 87—519 30

## ILLINOIS.

Aurora, Geo. F. Ruggles,	10 00
Beecher, Cong. ch.	11 00
Byron, Cong. ch.	13 54
Chicago, 1st Cong. ch., 140; So. Cong. ch., 77.87; Millard-ave. Cong. ch., 21.97; Millard-ave. Cong. ch. Juvenile Miss. Soc., 38.03; U. P. Cong. ch., 4.75; Rev. Henry Willard, 25,	307 62
Galesburg, 1st Cong. ch., 80; E. T. Parker, 10,	90 00
Lake Forest, Rev. W. A. Nichols,	10 00
Oak Park, S. J. H., to const. Rev. JOSEPH E. ROY, D.D., H. M. Odell, Cong. ch.	75 00
Plano, Rev. C. H. Morse,	18 23
Plymouth, Mrs. R. C. Burton,	5 00
Princeton, Rev. F. Bascom,	10 00
Rockford, Thos. D. Robertson,	10 00
Roseville, Mr. and Mrs. L. C. Axtell, to const. ELVIN W. GODFREY, H. M.	50 00
Tremont, Cong. ch.	105 57
Wheaton, Mrs. W. K. Guild,	8 20
Legacies.—Amboy, Elijah S. Parker, by Wm. B. Andrus, Ex'r,	5 00—729 16
Chicago, Mrs. Harriet B. Whittlesey, by Wm. H. Bradley and Henry B. Whittlesey, Ex'rs, add'l,	500 00
	440 00—940 00
	1,669 16

## MISSOURI.

Amity, Cong. ch.	5 00
Kansas City, Matthias Marty,	15 00
Rich Hill, By Mrs. S. J. Price, for the press fund,	4 00
Sedalia, 1st Cong. ch.	37 31
St. Louis, Plymouth Cong. ch.	47 00—108 31

## MICHIGAN.

Allendale, Cong. ch., 5; A friend, 15,	20 00
Banks, Cong. ch.	7 75
Benton Harbor, Cong. ch., of wh. Rev. W. H. Brewster, 5,	19 00
Bradley, Cong. ch.	4 30
Detroit, Trumbull-ave. Cong. ch.	25 00
Hilliards, Mrs. L. A. T. Pomeroy,	5 00
Hillsdale, Mrs. Hiram Smith,	10 00
Hopkins, 2d Cong. ch., 11.48; 1st Cong. ch., 5.75,	17 23
Lansing, Cong. ch., to const. Rev. CHARLES H. BEALE, H. M.	50 00
Litchfield, Cong. ch.	14 29
Nashville, A friend,	4 00
Niles, William Wares,	20 00
Pleasanton, Cong. ch.	1 50
Portland, Cong. ch., 20; Rev. R. M. Keyes, 25,	45 00
Salem, Cong. ch.	14 70
So. Frankfort, A friend,	100 00
Stockbridge, Mrs. R. W. Reynolds,	2 00—359 77

## WISCONSIN.

Adderly, James Thompson,	5 00
Appleton, "Sept. 12, J. D. W."	5 00
Darlington, Cong. ch.	10 00
Emerald Grove, Cong. ch.	10 52
Hartland, Cong. ch.	20 00
Johnstown, Cong. ch.	3 00
Kenosha, Dr. T. Gillespie,	15 00
La Crosse, 1st Cong. ch.	55 00
Menasha, E. D. Smith,	100 00
Milwaukee, Edward D. Holton,	100 00
Monroe, "Our Family Missionary Box," 6; Frances A. Locke, 5,	11 00
Oshkosh, G. M. Williamson,	25 00
Pleasant Hill, Presb. ch.	5 06
Polk City, Cong. ch.	60
Prairie Hill, Cong. ch.	16
Racine, Welsh Cong. ch.	10 00
Ranney, G. H. Starr,	10 00
Ripon, Cong. ch.	72 37
Royalton, Cong. ch.	7 13
Waupun, 1st Cong. ch.	25 00
Wauwatosa, Cong. ch.	67 40—557 24

## IOWA.

Anita, Cong. ch.	8 98
Blairstown, A friend,	50 00
Denmark, "In Memoriam,"	10 00
Des Moines, Plymouth ch. "Young Ld. Helping Hands,"	15 00
Dxira, Cong. ch.	2 20
Garden Prairie, Cong. ch.	6 30
Gomer, Cong. ch.	4 00
Grinnell, Cong. ch.	14 74
Kelley, Cong. ch.	2 75
Keokuk, Cong. ch.	36 55
Midland, Cong. ch.	2 75
Miles, Cong. ch.	17 35
Mt. Pleasant, 1st Cong. ch.	10 00
New Providence, Cong. ch.	3 25
Postville, Cong. ch.	8 63
Tipton, 1st Cong. ch.	6 25
Traer, Cong. ch.	8 75
Williamsburg, Welsh Cong. ch.	5 25
Wittemburg, Cong. ch.	10 00
—A friend	25 00—247 75
Legacies.—Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, Adm'r, add'l,	2,675 00
	2,922 75

## MINNESOTA.

Duluth, Pilgrim Cong. ch.	24 00
Excelsior, Mrs. S. W. Galpin,	3 80
Medford, Cong. ch.	10 00
Minneapolis, Plymouth Cong. ch., 59; Pilgrim Cong. ch., 43; Vine Cong. ch., 5.20,	107 20
Owatonna, Cong. ch.	10 73
Rochester, Cong. ch.	39 23
St. Paul, Ply. Cong. ch.	28 00
Wabasha, Cong. ch.	13 79—236 75

## ARKANSAS.

Rogers, Cong. ch., 1.35; Missionary pastor and wife, 10,	11 35
--	-------

## KANSAS.

Capioma, Cong. ch.	1 50
Council Grove, Cong. ch., m. c.	3 00
Firmis, Fannie Park,	1,000 00
Horace, Lucy H. Miller,	10 00
Plevna, Cong. ch.	2 65
Valley Falls, Cong. ch.	9 00
Wabausee, Rev. Harvey Jones,	5 00—1,031 15
Legacies.—Olathe, Fanny A. Beckwith, by W. Beckwith, Adm'r, to const. Rev. B. F. WORRELL and WATTS BECKWITH, H. M.	1,000 00
	2,031 15

## NEBRASKA.

Ainsworth, "Friend"	10 00
Arborville, Cong. ch.	7 62
Ashland, Cong. ch.	11 00
Humboldt, A friend,	70 00
Pickrell, Cong. ch.	7 00
South Bend, Cong. ch.	7 00
Syracuse, Cong. ch.	3 00—115 62

CALIFORNIA.

Grass Valley, Cong. ch., 31.50; A friend, 50,	81 50
Los Angeles, Mrs. Belle E. Holcombe,	25 00
Lugonia, Rev. A. L. Park,	100 00
Oakland, 1st Cong. ch., 57.95; Plymouth-ave. Cong. ch., 16.50,	74 45—280 95

OREGON.

Forest Grove, 1st Cong. Sab. sch. for support of a native helper in Foochow,	35 00
--	-------

COLORADO.

Otis and Hyde, Cong. ch's,	7 06
----------------------------	------

DAKOTA TERRITORY.

Clark, Cong. ch.	5 20
Elk Point, Cong. ch.	10 00
Harwood, Cong. ch.	1 00
Springfield, Cong. ch.	2 50—18 70

TEXAS.

Paris, A friend,	10 00
------------------	-------

DOMINION OF CANADA.

Province of Ontario.	
St. Elmo, A member of Cong. ch.	50 00
Province of Quebec.	
Montreal, "C. A."	5 00—55 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Bohemia, Tabor, Church Coll. for Africa, florins 75.50,	28 60
France, Paris, Rev. J. W. Hough,	25 00
India, Marathi Mission, J. B. Richey,	19 00
Japan, Kobe, DeWitt C. Jencks,	147 00
Scotland, Helensburg, Income of legacy of Dr. Hugh Miller for Ahmednagar Theol. Sem'y,	82 28
South Africa, Natal, Mapumulo mon. con., 10.38; Contributions for native helpers in the East Central Africa Mission, 58.28,	68 66
Turkey, Monastir, "Well Doers" for Japan,	88—371 42

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part,	8,583 00
For repairs and enlargements of Girls' School premises, Ahmednagar,	600 00
For outfits and traveling expenses of missionaries,	1,103 66
For special grants for schools, Bible-women, and missionaries,	835 40—11,122 06

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 3,000 00

MISSION SCHOOL ENTERPRISE.

MAINE.— Bath, Winter-st. Cong. Sab. sch., 90; Portland, Chinese class, 2d Parish, for Tungcho, 10,	100 00
VERMONT.— Bennington, 2d Cong. Sab. sch.	11 62
MASSACHUSETTS.— Groton, Harriet T. Goodwin, for Africa, 5; Groveland, Cong. Sab. sch., 2; Princeton, Infant class of Cong. Sab. sch., 16; So. Deerfield, Cong. Sab. sch., 3.38; Wollaston, Y. P. S. C. E. of Cong. ch., 5.50,	31 88
CONNECTICUT.— E. Woodstock, Mrs. J. M. Paine's Sab. sch. class,	1 00
NEW YORK.— Ithaca, 1st Cong. Sab. sch., for support of student at Pasmalal, DISTRICT OF COLUMBIA.— Washington, 1st Cong. Sab. sch.	33 00
ILLINOIS.— Providence, Cong. Sab. sch., for Inanda Sem.	20 00
MICHIGAN.— Detroit, 1st Cong. Sab. sch.	5 96
MISSOURI.— Mabel, Union Sab. sch., 2.85; Springfield, Ger. Cong. Sab. sch., for Africa, 2,	14 39
MINNESOTA.— Wabasha, Y. P. S. C. E. of Cong. ch.	4 85
NEBRASKA.— Scribner, Cong. Sab. sch.	6 74
CHINA.— Tungcho, High School Miss'y Soc., for boy under care Mr. Goodenough, So. Africa,	3 60
	17 63
	250 67

COLLECTED BY MR. L. S. GATES FOR BUILDING IN MARATHI MISSION, ADDITIONAL.

MASSACHUSETTS.— Great Barrington, 1st Cong. ch.	21 00	CONNECTICUT.— Granby, Cong. ch.	9 50
Montague, Cong. ch.	10 50	Kensington, Cong. ch.	5 25
Westhampton, Cong. ch.	9 00		55 25

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.— Springfield, Wide Awakes, for coal, 10; Townsend, Cong. Sab. sch., 2.60,	12 60	IOWA.— Muscatine, Cong. Sab. sch., 5; Tyrone, Children of Mrs. Payne, 75 cts.	5 75
CONNECTICUT.— Collinsville, Cong. Sab. sch., 5; Killingsworth, Cong. Sab. sch., 3.26; Plantsville, Cong. Sab. sch., 12.55,	20 81	MINNESOTA.— Duluth, Pilgrim Cong. Sab. Sch.	15 00
NEW YORK.— Aquebogue, Cong. Sab. sch., 11; Little Britain, Mrs. Wallace, 22c.	11 22	NEBRASKA.— Tecumseh, Presb. Miss. Soc.	3 30
DISTRICT OF COLUMBIA.— Washington, Cong. Sab. sch.	20 00	TURKEY.— Midyat, Sunday-school,	2 40
OHIO.— 1st Cong. Sab. sch., 2.50; Cortland, Cong. Sab. sch., 3.20; Dover, Cong. Sab. sch., 12; Ruggles, Cong. Sab. sch., 7.80; York, Cong. Sab. sch., 3.10,	28 69	SYRIA.— Presb. Sab. sch.	5 00
MICHIGAN.— Farwell, M. J. Porter, 1; Fentonville, Friends, 80 cts.	1 80		128 07
WISCONSIN.— Mazomanie, Cong. Sab. sch.	1 50	Donations received in August,	\$47,195 94
		Legacies received in August,	20,615 00
			\$67,810 94

Total from September 1, 1886, to August 31, 1887: Donations, \$366,958.40; Legacies, \$98,414.59 = \$465,372.99.



CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND FOR  
FAMINE IN CENTRAL TURKEY.

## MAINE.

Bath, A friend,	20 00
Brunswick, Geo. T. Little,	10 00
Bucksport, Elm-st. Cong. ch. and so.,	
72.11; Mrs. Edward Buck, 15,	87 11
Hampden, 1st Cong. ch., Mission	
Band,	10 00
Minot Centre, "H. & S."	1 00
Portland, A friend,	12 00
Rockland, Mrs. David P. Hatch,	5 00
So. Berwick, Mary W. Ricker,	1 00
West Brooksville, Cong. ch. and so.	4 00
York, Rev. D. B. Sewall,	5 00—155 11

## NEW HAMPSHIRE.

Atkinson, Abigail L. Page,	1 00
Bennington, Cong. ch. and so.	12 00
Campton Village, A friend,	2 00
Centre Sandwich, Mary Evans,	5 00
Exeter, Rev. Jacob Chapman,	5 00
Franconia, "House of Seven Gables,"	
10; Mrs. S. M. Schneider, 5,	15 00
Franklin, Cong. ch. and so.	14 20
Gorham, Geo. F. Wright,	1 00
Great Falls, H. S. C.	1 00
Greenland, Arthur H. Weeks,	2 00
Hanover, Dartmouth Coll. ch., 3; Su-	
sie's birthday gift, 5; A friend, 1,	9 00
Hopkinton, E. S. Steele,	1 00
Loudon, J. S. Jones,	5 00
Lyme, Cong. ch. and so.	12 00
Manchester, J. W. J.	10 00
Sanbornton, Cong. ch. and so.	20 00
West Concord, Friends,	5 00
White Mountains, Guests of the Glen	
House, through the pastor of Cong'l	
ch., Gorham, N. H.	10 00
Wolfborough, ———,	5 00—135 20

## VERMONT.

Barnet, "Friends of Missions,"	6 00
Burlington, ———,	2 00
Chelsea, A friend,	5 00
Derby Line, Wm. E. West,	1 00
E. Peacham, Bessie Varnum,	3 00
Greensboro', Rev. S. Knowlton,	5 00
Island Pond, Rev. J. W. Walker,	8 00
Norwich, N. R. Nichols,	1 00
St. Johnsbury, North Cong. ch. and	
so., 155.68; Thank-offering, 20,	175 68
Wells River, F. Deming,	5 00—211 68

## MASSACHUSETTS.

Amherst, "A few friends,"	3 00
Andover, M. A. Emerson, 3; A	
friend, 3,	6 00
Ashfield, Mrs. Alvan Perry,	5 00
Bedford, Mrs. W. G. Webber,	10 00
Berkley, Cong. ch. and so.	22 10
Beverly Farms, "Fisher,"	10 00
Boston, Ezra Farnsworth, 100; Pitkin	
Bros., 50; Rev. N. G. Clark, 25; J.	
W. Davis, 20; Rev. E. B. Palmer,	
5; "N.," 5; C. N. Dyer, 5; Hope	
chapel, 5; A friend, 4; S. P., 2;	
A friend, 2; M. E. D., 1; Friend,	
1; A friend, 1; L. M., 1; A friend,	
50c.; A friend, 25c.; A friend, 10c.	227 85
Hoxborough, A few friends,	8 00
Brockton, "H. T.,"	3 00
Cambridge, A member of Shepard ch.,	
15; S. B. D., 5; A member of 1st	
Cong. ch., 2,	22 00
Chelsea, Mrs. E. L. Harding,	2 00
Chesterfield, Cong. ch. and so.	7 00
Dorchester, Mrs. James H. Means, 5;	
———, 5; Village Cong. ch. and	
so., 3.60,	13 60
E. Longmeadow, Cong. ch. and so.	10 00
Fall River, Thank-offering,	10 00
Greenfield, A friend,	5 00
Groveland, Friends,	15 50
Holbrook, Miss Holbrook,	10 00
Housatonic, Cong. Sab. sch.	36 55

Hubbardston, H.	5 00
Hyde Park, Cong. ch. and so.	19 32
Lee, 1st Cong. ch. and so.	125 00
Leominster, Cong. ch. and so.	29 50
Lowell, J. T. Carter,	5 00
Marblehead Neck, Rev. W. E. Merri-	
man,	10 00
Millbury, 2d Cong. ch. Two friends,	5 00
Monson, Mrs. N. M. Field, 25; Mrs.	
E. L. Coburn, 5,	30 00
Nanepashmet, ———,	5 00
Newburyport, Benjamin Hale, 3; Mrs.	
Benjamin Hale, 2; Elizabeth T. Tit-	
comb, 1; M. I. Andrews, 1,	7 00
Newton, A friend,	5 00
Newton Centre, Mrs. J. F. C. Hyde, 5;	
Mrs. J. B. Holm, 5; Mrs. J. H.	
Porter, 5; Emma, 50c.	15 50
Norfolk Co., B. M.	10 00
Northampton, Rev. and Mrs. Anson	
Clark,	2 00
Reading, A friend,	3 75
Somerville, ———,	10 00
South Hadley, Clara N. Gaylord, 10;	
A teacher, 2,	12 00
Springfield, Olivet ch., 1; S. Morris	
Coe, 5,	6 00
Townsend, Martha E. Haynes,	2 00
Waltham, Mrs. Goodrich,	3 00
Wellesley, E. G. H.	5 00
Westfield, A friend, 5; Mrs. S. L.	
Kingsley, 2; Ethel Cooley, 2,	9 00
West Roxbury, Emily J. Hazelton,	4 00
Whitinsville, A friend, 30; S. F.	
Morse, 2.50,	32 50
Williamsburgh, Cong. ch. and so.,	
add'l, 2; Friends, 7.10,	9 10
Worcester, "S.,"	25 00
Worcester, ———,	5 00
———,	1 00
———,	1 00
———,	1 00—829 27

## RHODE ISLAND.

Providence, Pilgrim Cong. ch., 5;	
A friend, 4.99; F. B. W., 3,	12 99
Wickford, F. D. Blake,	10 00—22 99

## CONNECTICUT.

Bridgeport, Edward Sterling,	5 00
Fairfield, Mrs. J. A. Kippen, 5; Benj.	
Betts, 5,	10 00
Guilford, H. M. Dudley, 3; Mrs.	
Chas. F. Leete, 1,	4 00
Hartford, Roland Mather,	100 00
Huntington Rev. B. N. Seymour and	
wife,	10 00
Meriden, A friend,	10 00
New Haven, Mrs. Henry Farnam,	
100; Mrs. F. P. Gilbert, 20; Mrs.	
T. D. Woolsey, 10; M. E. B., 5;	
James M. B. Dwight, 2; A friend, 2,	139 00
New London, 1st ch. of Christ, A lady,	
30; do., "Friends," 12; do., A mem-	
ber, 10,	52 00
Norwich, Mary Huntington,	1 00
Plainville, Mrs. J. O. Judd,	5 00
Redding, A friend,	2 00
Rockville, A friend in 1st ch.	10 00
Southington, Mrs. E. L. Robbins,	5 00
Tolland, Wm. Sumner,	20 00
Willimantic, A friend,	1 00—374 00

## NEW YORK.

Buffalo, A friend,	25 00
Canastota, A friend,	10 00
Clarkson, A friend,	5 00
Dobbs Ferry, C. T. L.	1 00
East Bloomfield, Cong. ch., Woman's	
For. Miss. Soc.	50 00
Elmira, Francis Hall,	10 00
Florida, United Presb. ch., Young	
People's Assoc.	6 47
Jefferson, H. N. Nichols, 1; S. Ruliff-	
son, 1,	2 00

Lenox, 1st Cong. ch.	5 00	Romeo, Miss E. B. Dickinson,	25 00
New York, Mrs. Wm. E. Dodge, 200;		Tecumseh, C.	5 00
A friend, 25; W. W. Rand, D.D.,		—, A friend,	5 00—49 30
10; A friend, 10; Dr. Sarkis Tu-			
fentkjian, 5; A. B. Bryans, 1,	25 1 00		
Patchogue, F. C. B., 5; Rev. O. D.		<b>WISCONSIN.</b>	
Crawford, 2,	7 00	Alderly, James Thompson,	4 00
Richville, Rev. G. Cross, and Miss		Appleton, A friend,	5 00
L. A. Cross,	2 00	Emerald Grove, Mrs. O. F. Curtis,	5 00
Rochester, O. D. Grosvenor,	5 00	Fond du Lac, Mrs. E. L. Patch, 2;	
Scarborough, Mrs. Fanny E. Rogers,	5 00—384 47	—, 1,	3 00—17 00
<b>NEW JERSEY.</b>		<b>IOWA.</b>	
Newton, F. M. P.	2 00	Big Rock, Cong. ch.	7 50
Orange Valley, Cong. ch., m. c.	9 00—11 00	Cedar Rapids, C T. Dean,	1 25
		Des Moines, Plymouth ch., J. H. M.	
		and family,	10 00
		Postville, Y. P. S. C. E.	2 33
		—, A friend,	10 00—31 08
<b>PENNSYLVANIA.</b>		<b>MINNESOTA.</b>	
Allegheny City, Mrs. Ada Nicola, 10;		Glyndon, Mrs. S. N. Millard,	1 00
Mrs. Adaline Boyden, 10,	20 00	Minneapolis, G. S. Bascom,	1 50
		Plainview, J. H. Davis, Jr.	5 00
		Waba-ha, Cong. ch. Woman's Miss'y	
		Soc.	10 00—17 50
<b>VIRGINIA.</b>		<b>KANSAS.</b>	
Greenville, Cong. ch., and others,	16 00	Council Grove, Rev. L. Armsby,	5 00
		Wabausee, Rev. Harvey Jones,	5 00—10 00
<b>DISTRICT OF COLUMBIA.</b>		<b>NEBRASKA.</b>	
Washington, A few members of 1st		Fremont, Geo. Osborne,	1 00
Cong. ch., 10; Ralph Dunning, 20;		Seward, 1st Cong. ch.	6 00
E. Whittlesey, 5,	35 00	Waverly, Cong. ch.	2 42—9 42
		<b>OREGON.</b>	
<b>FLORIDA.</b>		Fairview, Cong. ch., 2; E. P. R., 1, 50,	4 50
Waldo, J. L. Lyons,	5 00	The Dalles, F. J. and J. A.	1 50—5 00
<b>OHIO.</b>		<b>CALIFORNIA.</b>	
Ashtabula, "Mite,"	1 00	Pomona, A. and S. W.	25 00
Batesville, A. H. Cowgill,	4 00	Riverside, A friend,	5 00
Claridon, 1st Cong. ch.	4 00	Truckee, Herbert S. Maltby,	2 50
Cleveland, P. M. Ozanne,	10 00	Wrights, James R. Wright,	1 00—33 50
Oberlin, A friend,	5 00—24 00		
		<b>COLORADO.</b>	
<b>ILLINOIS.</b>		Boulder, A friend,	50
Beecher, A friend,	2 00	Denver, A. W. Parish,	10 00—10 50
Chandlerville, W. K. Mertz,	1 00		
Chicago, Clara M. Skeele, 5; A. H.		<b>WASHINGTON TERRITORY.</b>	
Ripley, 5; Charles Tokes, 1; —		Starbuck, A friend,	2 00
soc.	11 50		
Griggsville, A. W. Greene,	5 50		
Ivanhoe, Py Mrs. J. B. Leake, Treas.		<b>FOREIGN LANDS AND MISSIONARY</b>	
W. B. M. I.	17 00	<b>STATIONS.</b>	
Quincy, E. Littlefield,	5 00	Japan, Kyoto, Friends,	35 00
Seward, Rev. W. F. Cooley,	30 00	Sand. Islands, Honolulu, Mrs. M. S.	
Winnetka, Rev. Q. L. Dowd,	2 00	Rice,	50 00
Wyanet, Orrin Thompson,	1 00—75 00	Turkey, Constantinople, Rev. E. E.	
		Bliss, D.D.	10 00—95 00
<b>MISSOURI.</b>			
Breckenridge, Children's Miss'y Soc.	5 30		
Kansas City, 1st Cong. ch., 6; Mat-			
thias Marty, 15,	21 00		
St. Louis, A member of Pilgrim ch.,			
25; A. W. Benedict, 25,	50 00—76 30		
<b>MICHIGAN.</b>			
Clinton, H. R. Williams,	1 00		
Detroit, 1st Cong. ch., m. c.	11 30		
Monroe, Geo. W. Bruckner,	1 00		
Orchard, S. J. W.	1 00		

2,655 32  
5,466 81  

---

8,122 13

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL—  
"THE MORNING STAR."

SANDWICH ISLANDS. — Honolulu, H. Bingham, Jr.	50
Previously acknowledged,	48,287 07
	<hr/> 48,287 57

CONTRIBUTIONS FOR ANATOLIA COLLEGE, MARSOVAN, TURKEY.

NEW YORK. — Poughkeepsie, Mrs. E. M. Orton,	25 00
NEW JERSEY. — Elizabeth, Rev. David H. Pier-	
son, 25; Westfield, Cong. Sab. sch., 15,	40 00
	<hr/> 65 00
Previously received,	872 79
	<hr/> \$937 79

# FOR YOUNG PEOPLE.

## SOUTH AFRICAN SPIRITISM.

A STORY OF KAFFIRLAND.

THE year 1856 opened upon the people of British Kaffraria with every sign of prosperity and peace. But one morning in May, a girl named Nongqause, the daughter of Mhlakaza a councilor of the chief Sarili, went to draw water from a stream which flowed past her home. On her return she told her father that she had seen by the river some strange men. Mhlakaza went to find them, and he reported that there were indeed strangers there who bade him go home and offer an ox to the spirits of the dead, and come again to them in four days. This he did, and he said that the strange people then told him that they themselves were spirits of the dead and the eternal enemies of the white men, and that they had come to aid the Kaffirs in driving the English from their land. They would



SPIRIT DOCTOR "EXTRACTING" A DISEASE.

guide Mhlakaza by commands from the spirit world. His chief Sarili received this message with joy, and when he was told to order that the best cattle, in which the Kaffir's wealth consisted, should be killed and eaten, he commanded that it should be done. Instantly all Kaffirland was in commotion. The heathen chiefs and people chose to abandon their allegiance to the government which forbade this slaughter, rather than their hereditary belief in spirits. Nongqause, standing in the river in presence of multitudes of people, assured them that she heard unearthly sounds beneath her feet — the voices of spirits

satisfied with urging the destruction of the cattle. More and more were killed, but never enough. At last the order was announced by Mhlakaza, that every



A SCENE IN SOUTH AFRICA.

animal must be destroyed and every grain of corn also. Then the Kaffirs would

the ancient heroes of their race would come back, myriads of beautiful cattle would rise out of the ground and cover it far and wide, and vast fields of waving corn would spring up, ripe for eating. Trouble, sickness, and old age would be known no more, and the sky would fall on the whites and crush them out forever, and with them, every Kaffir who opposed the commands of the spirits. A delirious frenzy seized the whole community. They killed and wasted their possessions and prepared great kraals for the coming millions of cattle so soon to appear. Even when they had come to the starving point, they worked on, making enormous sacks to hold the milk which was soon to flow like water !

Meanwhile the government of the Cape Colony, which could not stay these mad proceedings, did all it could to protect its frontier, and laid in stores of food in pity for the misguided people. For while the masses were acting under the influence of superstition, there were leaders whose plan it was to hurl their followers, when half-starving and frantic, upon the colony. These leaders fancied that such a despairing host would prove irresistible, and would regain for them their ancient dominion in the land. They probably relied on the destruction of the whites and on the spoils of war to console their people for the non-appearance of the spirits with the wonderful cattle and the abundant corn.

At length, early in the year 1857, the morning of the day of resurrection so long promised and ardently expected dawned. All night long the Kaffirs had watched in the most intense excitement, looking to see two blood-red suns rise over the eastern hills, when the heavens would fall and crush the hated races. They were famished and half-dying men, yet that night was a time of fierce, delirious joy. The morning was to see their sorrows ended. The morning came, but the same old sun bathed the hillsides with silver light and all was unchanged. "Could the predictions prove untrue?" No! it must be at noon; or, when noontime passed, it must be at sunset! But when the sun went down in peaceful splendor, the Kaffirs awoke to the facts of their dreadful condition. The leaders tried to cheer them and said the day of resurrection was only put off. But they had made a mistake fatal to their success in not assembling the people together, on pretence of witnessing the resurrection at some place from which they could burst upon the colony. It was too late to rectify this blunder. Fierce excitement gave way to despair. The only hope left was to go to the colony as beggars to ask bread. Sometimes whole families sat down and died together, fifteen to twenty skeletons being often found afterward under a single tree. Brother fought with brother for scraps of those great milksacks made for the imaginary supply. The aged and the feeble were abandoned, while the young and strong fed upon wild plants and the roots of trees. A stream of emaciated beings poured into the colony, who sat down before the farmhouses and asked in piteous tones for food. The official returns of British Kaffraria show a decrease of population during that fatal year, 1857, from 105,000 to 38,000.

Mhlakaza himself perished, but Nongquase escaped and was still living in the colony in 1877. She preserved an unbroken silence about these awful events. Most of the Kaffirs now admit that they were infatuated; but spiritism dies hard among them and is still rife, as in all Africa. Their religious rites consist merely in sacrifices to appease the spirits. Their priests are also medicine-men, or witch-doctors. They are often skilful in the use of herbs, but these remedies are considered quite inferior in importance to their supernatural powers. The heathen Kaffirs and Zulus endure painful wounds with stoicism, but are helpless

with fear when attacked by disease. They can see how a wound is caused, but think that all disease comes by witchcraft from the malice of an enemy. To detect and remove the substance which has bewitched the sick person is the first object. To do this, the aid of spirits is sought in ways both frantic and absurd. They dress fantastically, as may be seen by the accompanying picture taken from a recent photograph of Zulu witch-doctors. Only the wondrous enlightenment which comes by receiving and obeying the Holy Spirit of God can



ZULU WITCH DOCTORS.

remove the darkness of a superstition so deep-rooted and widespread. Let us not forget the appeal made to the traveler, Du Chaillu, by the poor African Adouma, whose sister had just been killed for bewitching a person who had died. "O Chally! when you go back to your far country, America, let them send men to us poor people, to teach us from what you call God's mouth."



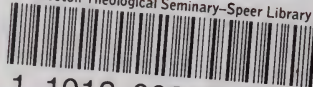
**For use in Library only**



For use in Library only

I-7 v.83  
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 8110